National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. Without Concealment....Without Compromise. EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors.

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Selections.

THE "HIGHER LAW."

We are indebted to some friend for a copy, in pamphlet form, of the Thanksgiving Sermon of the Rev. Richard S. Storrs, Jr., of Brooklyn. The closing passages, which follow, are, in their exposition of the higher law, and in the humane spirit which they show, in striking contrast to the recent sermons of Rev. Drs. Spring, Cox, Kribb, and others, on the same subject:

And now, my Friends, let us briefly but frankly apply this to the Law which concerns all our thoughts; the Law which requires us to return the black man to his Master at the South. What is our duty under that? We are all equally interested to decide this aright, and to do precisely what God would have us; for we shall all, together, meet God in judgment. I am as deeply interested as any of you to decide it prudently; for the safety of the State. My pecuniary interest in the preservation of the integrity of the National Union is not large, of course, as yours; but my social and professional position, my pecuniary support, my present happiness, my hopes of future effort and good, depend as much as yours on that. It would be no less hard for me than for you to enter the Prison, if the Law called for that. It would be far more hard for me than for you to pay the penalty affixed to disobedience. What then is our duty—yours and mine—under this Law?

The case stands thus; and one example may illustrate all. Some forty-five years since a lad was stolen upon the Coast of Africa. He was captured by force, loaded with chains, and brought across the ocean—through that terrible Middle-Passage, which has become but a synonyme for the extremest suffering. He was placed upon a plantation in a Southern State, either by his captor, or by one to whom that captor transferred him. He has toiled there for years. He has finally escaped from the force that has held him, and has come to the North. He is living, and has been living for years in the midst of our Society. He is married and has a family. He has accumulated some property. He is a Christian in his convictions, and a Christian in his purposes: a Christian, too, in his outward profession. If it be said that this is a strong case, I reply that it is proper to take a positive case to test a principle, that this is a possible case, in its every particular; that there are probably men now at the North, called "fugitives from service," who actualize it all; and that the principle which covers it, will cover all that can occur, for as related to the intrinsic equity of the return of the man to bondage, it makes no difference whether he has been in that bondage for five years or for forty; whether he was himself enslaved upon Africa, or is the child of the man so violently enforced. No man can show the point, at ten years or at fifty, where what is wrong at the first becomes changed into Right, by the force of continuance; where oppression and injustice, having ripened for years, open out into the beauty and majesty of Virtue. Especially can no man show an error in Blackstone, when he argues so unanswerably, that "if neither captivity nor the sale of oneself, can, by the law of Nature and of Reason, reduce the Parent to Slavery [as he had just demonstrated], *much less* can they reduce the Offspring." If the man I have referred to ought not to be returned to bondage, then *no* man should be.

The Man, thus dwelling by my side, is claimed by the person whom he formerly served. He is pursued by the officer. He is in peril of being taken. He comes to me for help and shelter, and for counsel in flight. The law of Congress says to me: "You shall not give it." The law of Congress says to me: "You shall grasp that neighbor, at the call of the officer, and deliver him to his pursuers."* The question for me is, "Is that law a Right one?" Not "Was it passed with the proper formalities, or, Has it been certified by the proper officers?" Not, even as a primary question, "Is it agreeable to the laws that preceded and that gird it; or, Is it likely to be enforced by the arm of the State? The question is other and higher than these. It concerns me as immortal, and a subject of God. "Is this law Right? Is it equitable and just? Does it agree with the law which GOD has given me, when he tells me to love my neighbors as myself? If I seize that Man, and deliver him up—if I refuse to shelter and to help him—shall I do that which God approves? which I can meet with joy at the Judgment, when human enactments shall have vanished and been forgotten."

In answer to this question, there comes to me the Law which God gave to Israel: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell *with* thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: Thou shalt not oppress him." This specific requirement may have terminated upon the Hebrews; but if its principle were right, even in that darkened and barbarous age, how can it be otherwise under the blaze of Christianity?

But leaving this special expression of God's will, and coming to the matter directly in hand, with the calm and clear examination of the conscience: To what am I required to send this Man back? To the endurance of a System whose character I will not exaggerate by a word of description overwrought and fanatical, but which no man can contemplate as a philanthropist without shuddering; of a System—as defined in its statutes and laws, drawn up in the calmness of legislative acts, and expounded in the solemnity of judicial decisions—which puts the Man into the power of the Master; to be used by him as he will, only his life being preserved; to be sold by him when he will, and to whomsoever he pleases; to have his wife and his children taken from him and sold, at the pleasure of the other—the Wife that is as dear and sacred to him as yours to you; the Children that are as precious as yours to you or mine to me, when they prattle upon the knee, or nestle into the bosom. It is a System that forbids its subject to be taught to read or to write: that keeps him ignorant, and depends on that ignorance for its own preservation: that directly debars him from accumulation and progress, making all that he acquires the property of the Master; that dashes his every pleasure, by the sense of its insecurity; that takes the joy from every hope, by hanging its accomplishment on the will of another; that darkens every prospect by the shadow of a constant and inevitable fear; that takes away the Bible, by legislative authority; and yet that leaves to its captive no rational happiness but that which is found in the hope of a Hereafter. It is to *this* System that I am to send the Man back; and it will be administered toward him with double rigor, because he has once escaped its grasp.

The Man will not go. If I could persuade him to return, as Paul did Onesimus to his qualified condition, to one who would receive him "not now as a servant, but above a servant, as a Brother, beloved"—then my duty might be plain. But he will not go thus. He has tasted a bondage that Onesimus probably never knew. The master who is after him does not ask him to come thus. He call him again to the rice-field and the plantation, as a "Chattel personal."

The man implores me not to send him. Why *should* I send him? Why should I do him this mortal injury? He is my Brother, by creation; and my brother by Redemption. Both of us are responsible to one Heavenly Father. Both us us are looking for one Eternity. Why should I send him to a bondage he abhors?—It is a bondage not founded in Equity, not accepted by himself, and not obligatory upon his Conscience. In the forum of Equity, no other person has "property" in him. He was stolen at the first: and the point cannot be shown at which that theft and its consequences, the Man being always at hand to assert his right to Himself, became established in Equity. Nay;—deeper than this there comes a principle. God made that Man in His own image; for His service and glory. He has made him Immortal: and, in pout of faculty, on a level with others: a sharer of the nature which Christ has glorified: a fit recipient of his Truth and his Spirit. How, then, can any other have "property" in him? Is it by the express grant of his Creator? It is not pretended. Is it given by the fact of proximity and neighborhood?—Then he has in turn the same property in the other. It is simply the effect of superior force. All analysis of it ends at precisely this point. The master has held the Man simply because he *could* doit, and never otherwise; because his mind or his muscles were the stronger, and because his companions have lent him aid. But this gives him no right, in Equity, to his captive. If it did, then the Man becoming the stronger would own him in turn. If it did, then the Strongest in the State would own all; and an absolute Despotism be the only just government.—The Master does not "own" the Man he is after.—He *cannot* do so. The Man has his own endowment of faculty: his responsibility to God his Maker; his own intrinsic and natural Rights—to himself and to his powers. Except by crime he does not lose these. He is accountable for them to God and to the Future. He cannot be the property of another his equal. Money may buy gold, or lands, or horses, or brutes, but it cannot buy the manhood and the force that God hath given HIM. It is, as Brougham has said, "a wild and guilty fantasy, that man can have property in man."*

The question recurs then, Why shall I send the man to this unjust bondage? The fact that he has suffered it so long already, is a reason why I should not. The fact that he is hunted, afflicted, poor, and that his pursuers are strong, is just the reason why I should aid him. God tells me to love him, as I love myself; to do to him what I would in turn that he should do to me. Why shall I not help him in his struggle for the Rights that God gave him indelibly when he made him a Man? There is nothing to prevent, but the simple requirement of my equals in the State: the parchment of the Law, which they have written. But where will that parchment be, when Christ shall say to me, with my eternity depending on his words "I was an hungered, and ye gave me no meat! I was thirsty, and ye gave me no drink! I was naked and ye clothed me not! I was a stranger, and ye took me not in!—Inasmuch as ye did it not to one of the least of these my Brethren—ye did it not to ME"!

Nay! NAY! my Friends! I cannot do this essential Injustice! Though the commands of the law were a hundred-fold more stringent, I would not touch a hair of that man's head! Though its penalties were accumulated to tenfold greatness, they should not shut my doors against him! I will not resist the law by force and violence. I will not even advise the man to flee it if he can, and not resist it, although it hurls him back upon Self-Defense. But I *will not* obey it, unless by bearing its penalties. The man who does not otherwise is in peril of his Soul! For Eternity is grander Than time and its scenes! The eye that shall search our life at the Judgment, is more terrible than that of the human Tribunal! and he that hath done Wrong, shall meet it there! The omniscience of God will never forget it!—I do not find that my fathers covenated that I should do this act: but if they did it must be cancelled. I cannot renew a covenant for such crime. It is said that the Union is imperilled by such refusal. But consequences are doubtful, and Right is definite. It is right to do what God's Law bids us in relation to our brother, though the World shake beneath us! I know the results that seem poised upon the Union. But if that is righteous and is worthy of preservation, it cannot require such iniquity to its support. God certainly would not save it by the disregard of his Law. And he that does the Right, under the government of God, is always safe. He falls in with the lines of God's purposes and requirement. He works toward the ultimate good of ALL! He is in harmony with that system whose law is Holiness.

We must NEVER do wrong! It is right to obey magistrates as the officers of Society, so long as they rule justly. "Put them in mind," says the Apostle, and I to-day repeat and urge it, "to be subject to principalities, to obey magistrates, and to be ready to *every* good work." But God has given us a Law that is primary: that concerns us as immortal; that supersedes every other. When human Law conflicts with this, it is Duty to disobey that. We must say with Peter: "We ought to obey God rather than man." And God's Law is—decisive, unequivocal, extending always to each of *us*—revealed to Conscience as Light is to the eye! Thou shalt love the Lord thy God with all thy heart; and Thou shalt love thy Neigbor as thyself." There is none other Commandment—on Earth, or in Heaven—that is greater than these.

My hearers, let us take this Truth as our Guide, our Counsellor, and our steadfast report. It is the Truth! the Truth of God! the Truth in which the Scriptures agree! the Truth that shall stand, when we have fallen! It is no *new* Truth, as I said at the outset. It is as old as Christianity. It has had such testimony to its reality and its value as almost no other has ever gained. It has beamed like a star over every martyr-fire. It has throbbed as a life in every Reformer; in Wickliffe; in Huss; in Luther; in the Pilgrims. The costliest blood of earth, has been its free and noble tribute. The grandest endeavor that human annals have ever marked, has been given to its support. Men have risen up against tyrannies, have overthrown oppressions, have established free States, have illustrated Christianity, have wrought immortality, under the forces which it has given them. Political interests may heave against it, but they cannot overthrow it. The clouds of sophistry my hide it for a time, but not forever. The fury of the violent, who are bound to the oppressor, may be poured upon itself and be spent upon its advocates; but that "signifieth Nothing." The Truth is God's. He honors and will aid it. With every advancing Christian Age, it shall be seen more brightly. Old as it is, it is not worn. "Its radiant brow doth wear the Morning Star." It shall ultimately triumph. You and I may not see that. The grass may grow above our graves, before the Truth has risen to its throne. But it shall come to that at last. It shall be incorporate into Law. It shall be recognized in Letters. Its forces shall mould society anew. Then shall oppression and war be past. Then every human law shall bear upon its front the beauty of the Divine. Then governments shall be free, and just, and Christian. Then prayers, and tears, the struggles of the faithful, the endurance of the devoted, the stake of the confessor, the Cross of Christ, shall have come into their fruitage. Then Peace and Equity shall fill the earth; and every act of Right, done in the Past, be met in its result. And then shall Christ be King of men!

"Far, like the comet's way through infinite Space,
Stretches that long untravelled track of Light"

Oh! in that day may it be found that you and I have labored for the Right! have given of our force to the supremacy of justice; have counted all as nothing in comparison of Duty! and thus have striven for human welfare! Yea! may it be found amid that sweeter, nobler Day, to which this shall rise, and in whose glory this shall end—when we shall stand before the Infinite, and look down upon the Past from the far eminence of Eternity—that we have done throughout our life what God commanded; that human law has never bowed us to disobedience of Him; that we have actualized his will on Earth, have honored him as our great Sovereign have sought the guidance which he could give us have used for him our utmost force, have poured our life into his work, and now are ready to enter into Rest!

*Sec. 5. *And be it further enacted*, That it shall be the duty of all marshals and deputy-marshals to obey and execute all warrants and precepts issued under the provisions of this act, when to them directed; * * * and all good citizens are hereby commanded to aid and assist in the prompt and efficient execution of this law, whenever their services may be required, as aforesaid, for that purpose: and said warrants shall run and be executed by said officers anywhere in the State within which they are issued.

"Sec. 7. *And be it further enacted*, That any person who shall knowingly and willingly obstruct, hinder, or prevent such claimant, his agent or attorney, or any person or persons lawfully assisting him, her, or them, from arresting such fugitive from service or labor, either with or without process as aforesaid;* * * * or shall aid, abet, or assist such person, so owning service or labor as aforesaid, directly or indirectly, to escape from such claimant, his agent or attorney, or other person or persons, legally authorized as aforesaid; or shall harbor or conceal such fugitive, so as to prevent the discovery and arrest of such person, after notice or knowledge of the fact that such person was a fugitive from service or labor as aforesaid, shall, for either of said offences, be subject to a fine not exceeding one thousand dollars, and imprisonment not exceeding six months; * * * * * * * * * * * * * * * and shall, moreover, forfeit and pay, by way of civil damages, to the party injured by such illegal conduct, the sum of one thousand dollars for each fugitive so lost as aforesaid," etc.

*Or as Blackstone expresses it; "Those rights then which God and Nature have established, and are therefore called natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength when declared by the municipal laws to be inviolable. On the contrary no HUMAN LEGISLATURE has power to abridge or destroy them, unless the man shall himself commit some act that amounts to a forfeiture." Introd. to Comment Se. 2, *54,

SUPREME COURT OF THE UNITED STATES.

No. 26.—December Term, 1850.

Jacob Strader, James Gorman, and John Armstrong, plaintiffs in error, vs. Christopher Graham. In error to the Court of Appeals for the State of Kentucky.

Mr. Chief Justice Taney delivered the opinion of the Court:

This case is brought here by writ of error directed to the Court of Appeals of the State of Kentucky.

The facts in the case, so far as they are material to the decision of this court are briefly as follows: The defendant in error is a citizen of the State of Kentucky, and three negro men whom he claimed and held as his slaves were received on board the steamboat Pike, at Louisville, without his knowledge or consent, and transported to Cincinnati, and from that place escaped to Canada, and were finally lost to him.

The proceedings before us were instituted under a statute of Kentucky, in the Louisville Chancery Court, against the plaintiffs in error, to recover the value of the slaves which had thus escaped; and, in default of payment by them, to charge the boat itself with the damage sustained. Strader and Gorman were the owners of the boat, and Armstrong the master.

The plaintiffs in error, among other defences, insisted that the negroes claimed as slaves were free; averring that some time before they were taken on board the steamboat they had been sent, by the permission of the defendant in error, to the State of Ohio to perform service as slaves; and that in consequence thereof they had acquired their freedom, and were free when received on board the boat.

It appears by the evidence that these men were musicians, and had gone to Ohio on one or more occasions to perform at public entertainments; that they had been taken there for this purpose with the permission of the defendant in error by a man by the name of Williams, under whose care and direction he had for a time placed them; that they had always returned to Kentucky as soon as this brief service was over; and for the two years preceding their escape they had not left the State of Kentucky, and had remained there in the service of the defendant in error as their lawful owner.

The Louisville Chancery Court finally decided that the negroes in question were his slaves, and that he was entitled to recover $3000 as his damages. And if that sum was not paid by a certain day specified in the decree, it directed that the steamboat should be sold for the purpose of raising it, together with the costs of suit. This decree was afterwards affirmed in the Court of Appeals in Kentucky, and the case is brought here by writ of error upon that judgment.

Much of the argument on the part of the plaintiffs in error has been offered for the purpose of showing that the judgment of the State court was erroneous in deciding that these negroes were slaves. And it is insisted that their previous employment in Ohio had made them free when they returned to Kentucky.

But this question is not before us. Every State has an undoubted right to determine the *status* or domestic and social condition of the persons domiciled within its territory, except in so far as the powers of the States in this respect are restrained, or duties and obligations imposed upon them by the Constitution of the United States. There is nothing in the constitution of the United States that can in any degree control the law of Kentucky upon this subject. And the condition of the negroes, therefore, as to freedom or Slavery, after their return, depended altogether upon the laws of that State, and could not be influenced by the laws of Ohio. It was exclusively in the power of Kentucky to determine for itself whether their employment in another State should or should not make them free on their return. The Court of Appeals have determined that by the laws of the State they continued to be slaves. And their judgment upon this point is, upon this writ of error, conclusive upon this court, and we have no jurisdiction over it.

But it seems to be supposed in the argument that the law of Ohio, upon this subject, has some peculiar force, by virtue of the ordinance of 1787, for the government of the northwestern territory—Ohio being one of the States carved out of it.

One of the articles of this ordinance provides that "there shall be neither Slavery nor involuntary servitude in said territory, otherwise than in punishment for crimes whereof the party shall have been duly convicted; but that any person escaping into the same, from whom labor or service is lawfully claimed in any one of the original States, such fugitive may be lawfully reclaimed and conveyed to the person claiming his or her labor or service as aforesaid." And this article is one of the six which the ordinance declares "shall be a *compact* between the original States and the people and States in the said territory, and forever remain unalterable, unless by common consent."

The argument assumes that the six articles which that ordinance declares to be perpetual are still in force in the States since formed within the territory, and admitted into the Union.

If this proposition could be maintained, it would not alter the question. For the regulations of Congress under the old confederation or the present constitution, for the government of a particular territory, could have no force beyond its limits. It certainly could not restrict the power of the States within their respective territories, nor in any manner interfere with their laws and institutions; nor give this court any control over them. The ordinance in question, if still in force, could have no more operation than the laws of Ohio in the State of Kentucky, and could not influence the decision upon the rights of the master or the slaves in that State; nor give this court jurisdiction upon the subject.

But it has been settled by judicial decision in this court that this ordinance is not in force.

The case of Permoli vs. First Municipality, 3 How, 589, depended upon the same principles with the case before us. It is true that the question in that case arose in Louisiana. But the act of Congress of April 7, 1798, chap. 28, 4 Stat. at Large, 549,) extended the ordinance of 1787 to the then territory of Mississippi, with the exception of the Anti-Slavery clause, and declared that the people of that teritory should be entitled to and enjoy all the rights, privileges and advantages, granted to the people of the territory northwest of the Ohio. And by the act of March 2 1805, chap 23, (2 Stat. at Large, 322,) it was enacted that the inhabitants of the then territory of New Orleans should be entitled to and enjoy all the rights, privileges and advantages, secured by the ordinance of 1787, and at that time enjoyed by the people of the Mississippi territory.

In the case above mentioned, Permoli claimed the protection of the clause in one of the six articles which provides for the freedom of religion, alleging that it had been violated by the First Municipality. And he brought the question before this court upon the ground that it had jurisdiction under the ordinance. But the court held that the ordinance ceased to be in force when Louisiana became a State, and dismissed the case for want of jurisdiction. This opinion is indeed confined to the territory in which the case arose. But it is evident that the ordinance cannot be in force in the States formed in the northwestern territory—and at the same time not in force in the States formed in the southwestern territory, to which it was extended by the present government. For the ordinances and pledges of the Congress of the old confederation cannot be more enduring and obligatory than those of the new government; nor can there be any reason for giving a different interpretation to the same words used in similar instruments, because the one is by the old confederation and the other by the present government. And when it is decided that this ordinance is not in force in Louisiana, it follows that it cannot be in force in Ohio.

But the whole question upon the ordinance of 1787, and the acts of Congress extending it to other territory afterwards acquired, was carefully considered in Pollard vs. Hagan, 3 How. 212. The subject is fully examined in the opinion pronounced in that case, with which we concur: and it is sufficient now to refer to the reasoning and principles by which that judgment is maintained, without entering again upon a full examination of the question.

Indeed, it is impossible to look at the six articles, which are supposed in the argument to be still in force, without seeing at once that many of the provisions contained in them are inconsistent with the present Constitution. And, if they could be regarded as yet in operation in the States formed within the limits of the northwestern territory, it would place them in an inferior condition as compared with the other States, and subject their domestic institutions and municipal regulations to the constant supervision and control of this court.

The Constitution was, in the language of the ordinance, "adopted by common consent," and the people of the territories must necessarily be regarded as parties to it, and bound by it, and entitled to its benefits, as well as the people of the then existing States. It became the supreme law throughout the United States. And, so far as any obligations of good faith had been previously incurred by the ordinance, they were faithfully carried into execution by the power and authority of the new government.

In fact, when the Constitution was adopted, the settlement of that vast territory was hardly begun: and the people who filled it, and formed the great and populous States that now cover it, became inhabitants of the territory after the Constitution was adopted; and migrated upon the faith that its protection and benefits would be extended to them, and that they would in due time, according to its provisions and spirit, be admitted into the Union upon an equal footing with the old States. For the new government secured to them all the public rights of navigation and commerce which the ordinance did or could provide for; and, moreover, extended to them when they should become States, much greater power over their municipal regulations and domestic concerns than the confederation had agreed to concede. The six articles, said to be perpetual as a compact, are not made a part of the new constitution. They certainly are not superior and paramount to the Constitution, and cannot confer power and jurisdiction upon this court. The whole judicial authority of the courts of the United States is derived from the Constitution itself, and the laws made under it.

It is undoubtedly true that most of the material provisions and principles of these six articles—not inconsistent with the Constitution of the United States—have been the established law within this Territory ever since the ordinance was passed; and hence the ordinance itself is sometimes spoken of as still in force. But these provisions owed their legal validity and force after the Constitution was adopted, and while the territorial government continued, to the act of Congress of August 7, 1789, which adopted and continued the ordinance of 1787, and carried its provisions into execution with some modifications which were necessary to adapt in form of government to the new constitution. And in the States since formed in the territory these provisions, so far as they have been preserved, owe their validity and authority to the constitution of the United States, and the constitution and laws of the respective States, and not to the authority of the ordinance of the old confederation. As we have already said, it ceased to be in force upon the adoption of the constitutions, and cannot now be the source of jurisdiction of any description in this court.

In every view of the subject, therefore, this court has no jurisdiction of the case, and the writ of error must on that ground be dismissed.

ADDRESS FROM SCOTLAND.

At a large public meeting held recently in Edinburgh Scotland, the following Address to the people of the United States was unanimously adopted:

Address to the People of the United States of America, by Inhabitants of Edinburgh, in Public Meeting assembled in Bristol Street Church, the 15th day of November 1850:

Americans,—We have heard, with feelings of astonishment and pain, that the Congress of the United States of America has lately enacted a law in relation to Fugitive slaves, which in many of its provisions, as we read them, violates the rights and outrages the feelings of our common humanity.

Formerly we were accustomed to admire the constitution of your great Republic, and to dwell with pleasure on one of its fundamental principles, that "all men are born free and equal; that they are endowed by their Creator with certain inalienable rights; that amongst these are life, liberty and the pursuit of happiness;" a principle lying at the foundation of true liberty, and essential to every compact designed for the good government and happiness of nations; and—although we were aware of the existence, in some of your Southern States, of the revolting system of Slavery, as well as of the clause in the constitution that no person held to service or labor in one State, under the laws thereof, escaping into another, should in consequence of any law or regulation therein be discharged from such service or labor, but should be delivered up on claim of the party to whom such service or labor might, under the law, be due—we always endeavored to arrive at the conclusion that the Northern States, comprehending the real intelligence and power of the Union, discountenanced the system, practically ignored the clause, and stood nobly forward in defence of the negro's claim to the rights and privileges of man. But the law which has been enacted by your Senate has sadly changed this state of matters. Now, the whole people of the United States stand committed to the recognition and sanction of a system accursed of God and man; to the denial of the great and enlightened principle that all men are born free and equal; and to the enforcement of a code of injustice, oppression, and wrong. "The law in question" being, as your own good and eminent Judge, William Jay, says, "as palpable a violation of the constitution, as it certainly is of the principles of justice, the rights of humanity, and the obligations of the religion of Jesus Christ."

In looking to what has taken place, we are, with grief, shut up to the conviction that your government never would have ventured on so extraordinary a measure, had they not existed amongst many of you a strong disposition in its favor. It is to you that the friends of suffering humanity look. You, *the American people*, they regard as the real authors of the measure: responsible for all the injustice it perpetrates, and all the wrongs and miseries it carries along with it. And we would calmly, but most earnestly and solemnly, beseech you to look at your position. You stand by the graves of the noble men who founded your Republic, but by this law you trample on their principles, and cast dishonor on their memory. You stand before the tribunal of the civilized world, and what can you answer when charged with the sore and galling oppression of your fellow men, which this law is beginning to spread on every hand? And what is more, you are soon, each of you, to stand at the judgement-seat of God, who loves mercy and hates oppression, and what will you then be able to say when He calls on you to account for this fearful wrong towards your brother? We beseech you to reconsider the matter as men; as descended, along with most of you, from a common ancestry; as Christians, we beseech you to do this. We cheerfully hailed your abolition of the African slave trade in so far as your nation was concerned, and we trust you will bear with us in soliciting you to follow up this measure by a happy demonstration of consistency in the abolition of your internal slave trade, persuaded as we are that you will, on conscientiously considering the subject, feel that you are called, as you would act worthily as Christians, to shake yourselves free of this revolting branch of the wicked system. Repeal then, this unparalleled law. Re-assert the great principle of man's inalienable birthright of freedom. Restore to the colored population—men like yourselves—immortal as you—those rights which their God and your God gave to them. Give liberty to the captive; let the oppressed go free. And then, with unmingled delight, we and millions on this side of the Atlantic will hail you again in the brotherhood of nations and bid you God speed in all the enterprises of your mighty empire.

There are some amongst you to whom these observations do not apply. We refer to those truly patriotic and Christian men—who, amidst odium and danger, have manfully advocated the cause of the injured slave. To such we say—brethren, persevere. By peaceful and lawful means endeavor to accomplish the repeal of this obnoxious law. Remonstrate—persuade your fellow countrymen. Continue to plead the cause of the oppressed. And may God be with you to bless and prosper all your exertions.

We conclude by addressing you who are called on to suffer under the operation of this bad law, and expressing towards you our heartfelt sympathy.—What shall we say? Men and brethren, many of you brethren beloved in Christ, our hearts are full—they bleed for you. Woeful is the situation you are in, and at present human help is weak. But trust in God. His eye is upon you. Infinite goodness is with Him. A little while, and the dark cloud that is now over you will be dispelled, and the dawn of a happier day will break upon you. The power of the oppressor must come to an end, and you shall have liberty. We commend you to God and to His great loving kindness. He will care for you, and in His own good time will give you deliverance.

Signed in name, and by authority of the meeting,

JOHN RITCHIE, D.D., *Chairman*.
HENRY WIGHAM, *Secretary*.

ANOTHER KIDNAPPING CASE.

Where will end the revelations of the monstrous depravity of the notorious George F. Alberti? If his heart were not harder than adamant, and all sense of shame lost from his soul, he would surely feel himself disgraced by the position in which he now stands before the community. Another case of kidnapping, in which he is accused as the principal actor, has come before the public. The case occurred last August. We copy the following report of it from the *Spirit of the Times*.—*Ba. Freeman.*

"Yesterday, before Alderman White, the case of the Commonwealth vs. George F. Alberti, charged with having kidnapped Joel Thompson, a colored child, about two years old, the son of William Thompson and wife, was heard. The following testimony was elicited:

"Wm. Thompson called and sworn. I reside in Burlington county, N. J.; I am married; have a child; his name is Joel; he is not now with me; I last saw him in August last; the child and his mother came to Philadelphia; I have never seen them since; when they did not return I came to Philadelphia; went to James Frisby Price's; he said they eat their breakfast at his house at 7 o'clock; that they stayed at his house over night, that was the last place I could trace them to; his home is in Vernon street; wife was in the habit of coming to Philadelphia, but not of bringing the child; I remained in Philadelphia four days, and found no trace of them; she left home on the 13th of August last, and I came to town and had a conversation with Price about them; Price said the child was with the mother when there.

"Thos. Richards, sworn—I know George F. Alberti; I reside on Front street, below Christian; had an interview with Alberti some time in August last; he told me he had a woman he wanted to take down into Delaware or Maryland, who had robbed her master of some plate or jewelry; he asked me if I would drive a carriage down into Delaware, I told him I would; he said he would give me five dollars if I would; I drove the carriage down there; we started from the northwest corner of Sixth and Washington streets, in the afternoon, between 3 and 4 o'clock; Alberti, a black woman and child, and another young man, by the name of Andy, got into the carriage; she was a dark, heavy woman, and the child about two or two and a half years old; came out of Alberti's house; first interview with Alberti upon the subject, was at the door of my own house; saw the woman in Alberti's house on the same day, before I went with the carriage; saw her pass my house with J. F. Price; the child was with her then; on the same day drove them away; nobody but Price with them; saw her on the lower floor; saw marks of violence upon her at Elkton; saw marks of choaking on her neck and lump on her head; we went over Gray's Ferry; Alberti and Andy with them; first stopped about one mile below Marcus Hook; her name was Betsy Thompson; name of the child was Joel; stopped at a public house, where the whole party got supper, except the woman, she refused to eat; remained about an hour; next stopped at Hare's Corner at about 12 o'clock, midnight, and staid there the balance of the night; saw her go into the house with Alberti and Andy; started early in the morning, before breakfast; stopped finally at Elkton, Md. Alberti went for her master, a Mr. Mitchell; she admitted that she was the slave of Mitchell; at Elkton about six hours; Andy came home, but Alberti remained; the child remained at Elkton; arrived at Elkton in the forenoon; the said Alberti had collared and choked her: this was said at Elkton; obtained the carriage at the stable on the south side of Cherry street, above Seventh street; Andy was in company when engaged; saw pistols and handcuffs under the seat of the carriage as we were coming home; Alberti told me she was sold, and half the purchase money paid to him; Mitchell kept the child; she told me the child was born in New Jersey; Alberti said there was a child to go with the mother; Alberti showed me some papers as his authority to take her; did not know that she was to be returned as a slave until the first stopping place; never heard anything more about the charges of stealing.

"Wm. Thompson recalled—Wife is a portly woman, round face; child delicate; born in New Jersey on the 13th of January, 1849; we were married at Wilmington, Del; never knew she was a slave; she never told me so, and I supposed she was free.

"The defendant was finally bound over to take his trial at the present term of the Court of Sessions in the sum of $3000.

"Wm. S. Pierce, Wm. Seargeant, and David Webster, Esq. appeared for the Commonwealth, David Paul Brown Esq. being engaged in the Custom House investigation, General Hubbell appeared for the defence."

From the Free Democrat.

GOV. DODGE AND HIS SLAVES.

Mr. Editor.—I noticed in the *Free Democrat*, some weeks since, a complimentary notice of Gov. Dodge, and a particular commendation of him for his liberality and magnanimity in freeing his slaves, &c. The same account of his *virtuous sacrifices* to liberal principles, was published by himself, on several occasions, during his recent ("not electioneering,") tour through this part of the State,—always, *of course*, to free soilers, and those who were opposed to Slavery.

Now, Gov. Dodge is a public man; he makes this statement for some purpose, and we are at liberty to suppose, at least, it was made for effect upon the people and their Representatives in the Legislature.—made to secure votes for a reelection to the United States Senate. I propose, therefore, briefly to give you the *facts* in the case, in order that the public may judge of the real merit of one who boasts so much liberality and devotion to free principles.

Down to 1840 or '41—I cannot say which, without referring to the deeds of manumission recorded in Iowa County,—Gov. Dodge held men and women in bondage, in Wisconsin, in violation of the Ordinance of '87 for the government of the Northwest Territory—the "Jeffersonian Ordinance,"—the righteous principles for which he now professes so great attachment. At that time, it became apparent that he could do so no longer, with impunity. He called upon an attorney to draw deeds of manumission, giving, as a reason, that certain "little lawyers," (referring to Thos. P. Burnett, and Col. Wm. S Hamilton,) were giving him trouble. He was informed that the negroes were free under the Ordinance; but he insisted on a formal act of Emancipation. The deeds were accordingly drawn for him—(he could not then, nor can he now, draw an intelligible deed of manumission, even if the *Presidency* depended on it)—and five negroes: Tom, Jim, Joe, Toby, and a woman, Leah, under the law, as free citizens as Gov. Dodge himself, were thus *emancipated!—set free!*

The Gov. gave *Tom* and *Jim* each $30 or $35 in money, and a few little articles of property. To *Joe* and *Toby* he gave each 40 acres of land, and, I believe, a yoke of oxen. The woman, *Leah*, received little, if anything. These people the Governor had held *as slaves*, in Wisconsin, for ten or twelve years.

Tom and *Jim* were worn out in his service and it was no act of *charity* or *liberality* to rid himself of the burden of their support, at their advanced age. They were at least 70 years old, and, of course, could not support themselves by their labor. The "high-minded" and "magnanimous" Gov. has no asylum in his household for the faithful servants who have devoted the prime of life to his service,—to the service of a master who now thinks of them only to prop his *boast of liberality* in freeing the slaves whom death was just about to rid, not only of masters, but of all the ills of life.

The vaunted magnanimity and liberality of the Gov., consists only, it appears, in "manumitting" persons held in bondage in defiance of law, and compromising with them, for a title of their legal claims against him, to prevent himself further trouble from the "little lawyers" who were unwilling to see the rights of their fellow citizens trampled upon. This, then, Mr. Editor, is the boasted *sacrifice*, and practical devotion of the Senator to *free* principles!

Some six years since, Mr. Maddin, a son-in-law of Gov. Dodge, sent a yellow woman, as a slave, out of the Territory, away from her husband and children. He had used her as a slave for six or seven years in Wisconsin. An abolition preacher tried to have him indicted for the act, but the preacher's doctrine not being popular at the time, Maddin escaped.

It is matter of notoriety, that Mrs. Willard, sister-in-law of the Gov., and her son, some *three* years ago, took from Wisconsin into Missouri, a negro girl some 18 or 20 years old, whom they had held as a slave in the Territory from the age of seven or eight, and *sold her into perpetual bondage*.

Mr. Bequette, another son-in-law of the Gov., had a number of slaves derived from his father, whom he has used as slaves until recently, they have set up their rights under the law, and gone about their business, and no effort has been made to reclaim them, lest it might affect the Governor's popularity. It is well for these poor negroes that the Gov. has become a *great* man!

The Gov. and his family are about the only persons who, for any considerable length of time, have desecrated the free soil of Wisconsin with slaves, and it ill becomes *him* to arrogate to himself credit for liberality and devotion to the principles of freedom, after such palpable violations of law and of human rights, as have ever marked his course, so long as public opinion would tolerate it. In this respect, his virtues were but the virtues of necessity,—that inexorable necessity which compelled him to pledge himself to free-soil principles,—which pledge was forgotten on the first occasion, and he was found voting to remunerate the claimants of the Amistad captives.

My object in this communication is to correct a false impression arising from your article, and the statements of Gov. Dodge, himself, and you will subserve the cause of truth, by giving it publicity in your next *Democrat*.

Very respectfully, &c.

HARRISON REED.

Neenah, Dec. 24, 1850.

From The Tribune.

FACTS AND REFLECTIONS ON THE LATE FUGITIVE SLAVE CASE.

After seventeen days' litigation, Henry Long has been given to his Virginia claimant, and is now on his way to the "Ancient Dominion." The public will decide, in view of the testimony, the legal authorities adduced, the arguments of counsel, the opinion of the Judge, and all the circumstances, how far it has been done upon "SATISFACTORY PROOF COMPETENT IN LAW." They will also decide whether the friends of Law and Freedom acted wisely or not in defending the alleged fugitive, and what good has been effected by the resolute defence made—by the concessions obtained from the administrators of the law—by the exercise of the writ of Habeas Corpus, &c. By the "public" is not meant the Union Committee, or the Cotton merchants, or the Cotton preachers of this City and vicinity, but the people of the Free States. As a sequel to the proceedings, and in elucidation of them, it is my purpose to put on record, briefly, in the columns of the paper that has stood up manfully and nobly in behalf of the rights of the accused, for the benefit of all concerned, now and hereafter, some facts and reflections that make a part of the history of this case.

1. But for the prompt and energetic action of the friends of Freedom, Henry Long would have been delivered to the slaveholder's attorney the same day he was arrested, by the *sham* Commissioner, Charles H. Hall.

2. And had it not been for the writ of Habeas Corpus, he would have been delivered up, after several days' contest, by said Hall, in despite of the Constitution and the Law—by an act of kidnapping, under cover of the Fugitive Slave Bill.

3. Had Judge Campbell, of the Superior Court, retained the custody of Long, as he ought to have done, and as was intimated that he should have done by his learned associate, Judge Duer, and rightly adjudicated the case, Hall would have been pronounced a usurper, Long would have been discharged, and the intention of the writ of Habeas Corpus been fully honored and vindicated. Judge C. was applauded in his Court-room while he was giving his opinion, by the police-body guard who had been detailed by the Mayor, at the request of the Marshal, to preserve the peace!

4. The Officials, from the day of the arrest to the termination of this memorable contest, manifested a bearing wholly in sympathy with the slaveholder, and in opposition to the rights of the Free, thus reversing the common law maxim that the presumptions of law are in favor of Freedom, and declaring by their conduct that in this community the presumptions are in favor of Slavery. 1. A large body

the crowded gallery. 3. The witnesses for Long were rudely treated, so that some of them did not appear to testify. 4. The Police permitted the rowdies grossly to insult respectable persons who manifested interest on behalf of the prisoner. 5. On one occasion, when a portion of the audience manifested approbation of a sentiment uttered by the counsel for Long, Judge Judson angrily rebuked the colored people in the gallery, as if they alone had made the manifestation, and threatened to expel them if any applause should be repeated. 6. The Judge's manner to the junior counsel, Mr. Jay, was throughout, with one exception, overbearing and rude.

5. The conduct of the counsel for the slaveholder, as well as all the officers of the Court, &c., treated the alleged fugitive, from the beginning, as if he were a slave and a felon, and his witnesses as if they were unworthy of confidence. Counsellor Wood said to one of his witnesses "Look at that black fellow there, and say," &c. Mr. Western, in alluding to the prisoner, called him "nigger," "slave," ect., and manifested the utmost subserviency to the slaveholding interest, fulfilling a declaration he made not long since: "I am a thorough pro-slavery Tammany Hall Democrat." Mr. Wood, also, condescended to raise a laugh at Henry's expense, by saying gratuitously that after having had two black wives in Virginia, he came to the North and found a white one.

6. The Press, with a few honorable exceptions, prejudged the cause. Long was styled a "slave," instead of an *alleged* slave. Counsel and their employers were publicly censured for giving a poor man an opportunity to prove his freedom; and the case was prejudged out of doors long before it was determined by the Court.

7. The "Union Committee." it is understood, retained and sent the President of the famous Castle Garden Meeting, George Wood, to assist Mr. Western, and to reduce Henry Long to bondage. It is said that the Union Committee resolved to pay the claimant's board bill, and all the expenses of his litigation, and perhaps his expenses to and from Virginia. The claimant's attorney and witness have been treated with distinguished consideration; every facility has been afforded them, and some new friendships have been formed between our Cotton merchants and Cotton lawyers and Southern customers and clients.

8. More than half of Mr. Wood's address to the Court was devoted to vituperations on Abolitionists and Free Soilers, and on sustaining the Union by gratifying the South. The old vulgar slang of sending incendiary pictures and books to the slaves, of being traitors, disunionists, &c., &c., was poured forth. His address—it could not be called an argument—was prolonged *ad nauseam*—a disgrace to him, to the profession, to the community, and to the country.

9. The *meanness of Slavery* was never portrayed more offensively than in the testimony of Drs. Wade and Parker. Think of a chivalrous Virginian, an educated and gentlemanly physician, hiring a slave-man out by the week, month or job, and finding a situation for him as a "nurse," and after the poor fellow had attended upon the patient nine days and nights, collecting the pittance he had earned and transmitting it to his principal—the slaveholder! Again, think of a Virginia Planter allowing his slave, because he was a "weakly boy," to keep a small shop, where he could sell sugar-plums, gingerbread, doughnuts, and now and then shave a man, and then regularly robbing him of his petty gains!!

10. The phraseology of these slaveholders and their New York hirelings, would appear ludicrous if the Act under which they seek their prey was not so monstrous. The mother of Henry, swore Dr. Wade, the "intelligent witness," as Judge Judson called him, "was old and superannuated, and has not been divided by the heirs." And Mr Western, after arguing that if a freeman should be given up to a Virginia claimant as a slave, he would be entitled to a jury trial in that State, said thus are secured to him these "monstrous advantages."

In view of these things, Mr. Editor, is not this a happy land—a model Republic; are not our legislators, judges and lawyers wise in their generation; are not our Cotton merchants the Roscoes of this age? Time was when Hamilton, Colden, and other able lawyers volunteered to defend colored men when pursued as fugitives from labor, and when our opulent merchants promptly contributed for the expenses attending such defences. In latter times, Ketchum, Sedgwick, &c. cheerfully undertook such professional business—and often without a fee. But now, except JOHN JAY, a scion of a noble stock, it is exceedingly difficult to obtain the services of a respectable attorney to defend a poor alleged fugitive, and who will feel himself well paid by performing an act of humanity. Indeed, it is not an easy matter to secure the services of a lawyer so able as Mr. White even by paying him the customary fee. When Cotton falls in price, we hope for a better state of things.

Thanks to the reporters and editors who have fearlessly and ably vindicated the rights of man, in this case, done all they could on behalf of a poor fellow-man convicted of having a black skin, and endeavored to secure to him and his friends impartial justice. Let the slaveholder chuckle in possession of his victim; let the Judge, Commissioner, Marshal, Police, Attorney and Counsellor exult in their success and in their fees; let the "Union Committee" pride themselves on putting their own shoulders and Henry Long's as props to sustain the Union. Truth is mighty and will prevail; wickedness shall not always prosper; the poor black man will not always be down trodden and oppressed, the Constitution will not forever be trampled upon to sustain Southern Slavery; nor the law of the living God be set at naught by men in pursuit of wealth or power.

HISTORICUS.

National Anti-Slavery Standard.

Without Concealment....Without Compromise.

NEW YORK, THURSDAY, JANUARY 23, 1850.

THE SEVENTEENTH

National Anti-Slavery Bazaar.

ON no occasion have the Managers of the Anti-Slavery Bazaar felt less sanguine, in regard to their hope of pecuniary success, than at the time immediately preceding the present sale. Circumstances have, it is true, changed since the autumn of 1850, when it was not deemed safe or judicious to hold the Fair except in a private house; the blood-thirsty and ignorant indignation that seemed, like an epidemic, to pervade the whole people has passed away, and things have returned to their more natural condition.

But that our foreign friends in particular may appreciate our success by a knowledge of the many causes from which we might apprehend failure, we will endeavor, however feebly and imperfectly, to point out the position of parties at the present time.

A righteous minority are struggling against immense odds in behalf of those great principles that underlie all true civilization and all civil government worthy of the name; the majority are divided into two classes: the one resolute uncompromising and unscrupulous in the cause of oppression, thoroughly cognizant of the aims and means of the Abolitionists, fully aware of the personal self-sacrifice by which these aims are to be attained and these means provided. Understandingly and intelligently do these men say "Evil, be thou my good!" and, hardened by a long course of practical atheism, proceed to the enunciation of those principles which, if carried into action, must render inevitable the overthow of any nation. They have decided in the affirmative the question that it *shall* profit a man to lose his own soul if he gain thereby, not the whole world, by any means, but houses, lands, bank stock, a prosperous trade with Charleston and New Orleans, a liberal salary for acting as spiritual guide to the sellers of cotton and sugar, a Marshalship, a Commissionership, a Secretaryship, a *nomination* (nothing more) to the Presidency.

The other class are the timid, wavering, ignorant many; they have no fixed principles, but many kind impulses. They have never done a great amount of thinking for themselves on any abstract question; but when any subject of importance, either in the realms of politics or morals, has been brought before the community, the opinion of this Statesman or that Theologian is undoubtingly accepted, and any denial of the truth of the same rouses a contempt and indignation in exact proportion to the unaccustomed mental labor of giving a reason for the faith that exists where there is in reality no reason at all. This class are the "retainers," the followers, the useful instruments of the first; far less guilty than they, ignorance and prejudice render all access of Truth equally difficult, were it not that we hope much from those instinctive human impulses in the second class, the paid for and intelligent extinction of which by the first is alike their greatest crime and sorest punishment.

Last autumn, this community, such as we have described it, passed through the ordeal of a very important and excited election. It included not merely the choice of the individuals who were to compose the government of Massachusetts for the coming year, but that of ten members to the United States House of Representatives, elected for two years, and of a United States Senator, elected for six. Mr. Webster, who had identified himself with the South by an entire and complete sanction of the Fugitive Slave Bill, a law unequalled in the legislation of the United States for its meanness and atrocity, endeavored to procure the sanction of Massachusetts likewise. This, Mr. Webster's great influence was not sufficiently great to effect. The Free Soil party, formed on the idea of the non-extension of Slavery, and its ultimate abolition wherever the United States Government has paramount authority, saved the State from this burning shame. The pro-slavery Whigs of Massachusetts, the retainers and endorsers of Mr. Webster and the Fugitive Slave Bill, find but one Representative in the next Congress. Seven seats are vacant, the others filled by those who, though they yet, in a scriptural sense, may only see men "as trees walking," do not literally see in them only goods and chattels.

Mr. Webster attempted to account for and justify his own apostacy, not from Abolition sentiments of course, but from those principles heretofore considered appropriate to Northern Statesmen, by alleged fears for the perpetuity of the Union of the States. This absurd cry was echoed by that part of the Northern press and people who, aware of the unequalled guilt and infamy of the Fugitive Slave Bill, are yet resolved on its support. It is only to save a great nation from disruption that they consent to such horrible degradation. This excuse for slave-catching, known to be an excuse merely, by every intelligent person, is yet received as valid by the thoughtless and ignorant masses to whom we have above referred, and has produced its intended effect. Multitudes of people who, on the whole, thought Slavery a somewhat sad affair, and regarded any effort to abolish it at least with kindly feeling, cry out, "The Union is in danger; the Anti-Slavery agitation must be stopped; we will not go to the Faneuil Hall Bazaar." The intelligent of the pro-slavery class begin to understand better than heretofore the connexion between the despised labors of the Abolitionists and the doubtful scrutiny with which *their* principles and conduct are beginning to be regarded, the world over. But it is needless to multiply words. Apart from all abstract reasoning, it existed as a fact, on the 19th of last December, that the Whig party of Massachusetts had been thoroughly beaten, and that, on issues in which the question of Slavery was directly involved, and that Boston is, by an immense majority, a Whig city.

But while the odium of the success of the Free Soil party rested very heavily on the Abolitionists and their Bazaar, not a great deal of assistance or sympathy was to be hoped from the triumphant Free Soilers.

It is in no spirit of presumption or self-righteousness, but from a simple conviction of duty, that the Abolitionists feel bound to declare that the action of *any* party under the Constitution of the United States involves such a forfeiture of moral principle as must go far to defeat the ultimate action of any party whose aims are Liberty and Justice. The battles of the Lord are not to be won by the weapons of this world. A slaveholder will not be convinced of his guilt while you are returning his slave, or while you allow him to think that you will, under any conceivable circumstances, do so. The moral sense of the Abolitionist is as greatly shocked by the return of the bona fide slave to his master as if a man free by the law of the land were dragged into Slavery. Hence, the Abolitionist declares that the first duty of an American citizen is to withdraw from a compact which no just or honorable man can fulfil, or would desire to be thought capable of fulfilling.

Again, the unwavering testimony that the Abolitionists have borne against a pro-slavery Church subjects them to great reproach and misrepresentation on the part of many who find it a much easier sacrifice to renounce political than religious ties. Many of these, in company, we gladly admit, of many others, irreproachable in this respect, crowd the Free Soil ranks, precluding that identity of sympathy that occasionally obtains in the absence of identity of principle.

Under these circumstances the amount of our receipts occasions emotions of surprise and thankfulness. It is THREE THOUSAND FOUR HUNDRED AND TEN DOLLARS —$160 more than the receipts of last year.

As may have been inferred from the preceding statements, the attendance was somewhat less than in previous years. With the exception of two snow storms, the weather was decidedly fine, and an unusually large number of persons from the environs of Boston, as well as from the more remote parts of the interior, came to the Bazaar, exhibiting that fresh and eager interest in our arrangements and success, which distinguishes those whose sympathies have been newly aroused, and who are anxious to show, by liberal purchases, that such is the case. "The old, familiar faces" of the Abolitionists were, of course, with us. Many others, those of Boston ladies who have heretofore been our purchasers, we regretted to miss. To such we would say, "It was not because of the money; *that* was raised without you. It is not in the power of great men or fashionable women, either by their word or absence, to injure very materially the success of an effort humble as ours, which yet appeals so directly to the "one human heart" common to all. It is for yourselves that we regret your absence. The burden which we are bearing, and which you do not touch with one of your fingers, has no *special* claim on us. The abolition of American Slavery is no more our work than yours. The fact that Ellen Craft is hunted, as it were, by bloodhounds through the streets of Boston, should cause equally with ours *your* cheek to glow and *your* heart to throb—should cause *you* to feel equally with us that toil, and fatigue, and misconstruction, and the scurrilous ribaldry of newspaper writers should be of small account in your eyes; if so, our united labors could hasten the hour when such an outrage could no longer disgrace the land of our birth. It is a very awful text that shews us in what manner the blood of the martyrs of all by-gone ages may be required at the hand of one generation. "The tender and delicate woman" may, by her own firside, so feel and so speak that at her hand shall be required, in the judgment all the separations of child and mother, all the outrage of family ties; in a word, all the dreadful aggregate of suffering now inflicted and endured in our Southern States. "It is not a positive duty to go to an Anti-Slavery Fair." No; but the *motives* which induce you to stay away are all consequential, and such as you cannot investigate too soon. If a better feeling than a mere love for pretty things first drew you to an Anti-Slavery Bazaar, it is not an unimportant circumstance, as affecting the heroism and nobility of your own character, that you draw back now. Each heart knows its own motives. We feel that ours are not unworthy when we urge upon those women who control the social influence of Boston, the heavy responsibility that rests upon them that it be on the side of Freedom, and not of Oppression.

On no previous year, we think has Faneuil Hall been so beautifully decorated. Owing either to a difference of material or a more sparing employment of it, the room without losing any of the graceful and striking effect produced by the Gothic arches and ornaments corresponding, had yet a lighter and more festal appearance than heretofore. For the abundant supply of evergreen and for its tasteful arrangement, we are indebted to the same friends who have so kindly aided us in previous years. The number, variety and beauty of the articles displayed, whether received from abroad or manufactured at home, were quite equal to those of any previous occasion. This, in respect to our foreign contributors, was the more gratifying in consequence of circumstances to which we will refer hereafter.

From Glasgow, Perth, Edinburgh, Bristol, Leeds, Manchester, Cork and Dublin we received boxes of great beauty, taste and value. Accompanying the Edinburgh contribution were donations from Kirkcaldy and the Bristol box was enriched by very elegant articles from Yarmouth, Frenchay, Kenilworth, Honiton and other places. We feel, too, that some particular allusion is due to the pupils of the Bristol Blind Asylum for a very beautiful collection of Basket work, the materials for which, given by themselves, were manufactured in extra hours of labor. Every article was sold at good prices. It is with great pleasure that we copy the following from the letter of a Bristol friend, who will, we trust, excuse the liberty we take:—

"Perhaps the greatest real sacrifice has been made for the cause by the children of the Ragged School. W. W Brown paid a short visit to the school, and the older ones heard him lecture; their excellent Instructress, Miss Andrews, talked to them on the subject, and excited their sympathy for those who were deprived of the blessing most precious to them, Liberty. Miss A. has devoted a large amount of time and trouble to the preparation of the Table Cover, formed of a number of Tailor's pattern cards which had been given to the school. The girls worked earnestly for "the poor slaves." When it was finished, I offered to pay them for their work, but they all exclaimed that they wished to give their work. Many little girls worked most diligently at knitting edging; those who understand these matters will perceive that many long and patient hours have been given. The evening scholars have devoted one evening in the week to a work to most of them quite new. One crippled girl who maintained herself by such work, made all the purses and dressed the dolls for herself and her friends; each purse cost the donor 3s. 6d., and you may imagine that much self-denial must have been exercised to procure this money. One girl rose every morning at 5 to nett a handkerchief; another brought some favorite toys. These little facts will show the deep interest felt."

These are the children of the suffering poor of a foreign country. In our own country, in what school, either public or private, appropriated to children of any condition in life, is the subject of Slavery ever named? In what Sunday school even, is it ever alluded to?

Our friends in Great Britain make very kindly inquiry how far the articles sent suit the demand of our market, that they may make their arrangements in accordance for another year. It is very difficult for us to answer them, and should we attempt it, we question if the result would be as good. We hardly know what articles to manufacture ourselves. Fashion and public taste are so capricious that the very things which do not succeed one year, may do so entirely the next; and beautiful articles (and this refers especially to objects of taste), which have been greatly admired and readily purchased at one Bazaar, may be hardly asked for at the next. Of course, the rarity of an article enhances its value. As a general rule, articles for ladies' and children's dress, uniting beauty and utility command a good sale.

The shawls from Glasgow and the lace from Bristol sold extremely well. The beautiful picture of Campsie Glen, in tapestry, from Glasgow, sold at a high price. The very great and elegant variety of knitted and netted work from Perth and Edinburgh was much sought for. The exquisite embroidery from Cork, commanded its usual admiration, as did the very elegant Table cover from Leeds, and the embroidery in the same box wrought by Miss Martineau. The Papier Maché from Manchester was highly acceptable, most of it selling extremely well. The receipt of a box from Manchester was very gratifying, as we were not previously aware that a sufficient interest in our labors existed in that place to produce so valuable an offering. Our Dublin friends will, we know, be glad to learn that their selection this year, as heretofore, contributed in a most important manner, to the attractiveness and pecuniary success of the Bazaar. We have disposed of most of our valuable autographs at satisfactory prices. Those of Sir Walter Scott and Hannah More sold for $5 each; the first, the signature and date merely—the latter, a letter to Mr. Cadell. Nothing is more acceptable than rare autographs, or any object possessing literary or romantic associations.

Before quitting the subject of our foreign contributions, we would take the opportunity to thank some unknown friends in Portadown, County Armagh, Ireland, for a small box which did not reach us last year till some time after the close of the Bazaar. The articles were pretty and saleable, and we wish we knew the names of the donors for whose exertions, however, we are none the less grateful. We were much pleased and touched by the following words written on a little package containing £1 5s. 6d., found in one of the foreign boxes. "The first money I ever earned for myself I have the pleasure of sending to the dear Ladies in Boston, who are managing the Anti-Slavery Bazaar."

As we write, we are painfully conscious how imperfect is the sketch of those proceedings in which they take so generous and unwearied an interest, that we are able to give to our friends in Great Britain. We would beg them to remember that the management of an undertaking of the kind must necessarily devolve upon a few; that of the Thirty Ladies constituting the Committee of Superintendence, some are absent from the country, more than half non-residents of Boston, and many unable, from circumstances, to give much personal attention to the numberless little details necessary to form a complete result. Renewedly would we beg them to believe that of their patient, self-sacrificing and disinterested labors in behalf of the people of a foreign race and country, bound to them but by the recognition that "God has made of one blood *all* nations of men," we are fully cognizant and deeply grateful, none the less that our expression of the same is so feeble and imperfect.

The co-operation of Abolitionists at home has been, we are pleased to say, more energetic if not more extensive, than in past years. From nearly all who have heretofore aided us, we have received much valuable assistance, and many new sources of sympathy and help have been opened to us. Contributions have been received from the following towns: Hanover, Leominster, Lawrence, Fitchburgh, Concord, Cambridge, Westminster, Dorchester, Cherry Valley, Leicester, New Bedford, Duxbury, Lowell, Middleborough, Raynham, Charlestown, Dennis, Upton, Hingham, West Brookfield, Lancaster, Weymouth and Milton, all of Mass. From Portsmouth, Danbury, Amherst and Weare, New Hampshire; from Brooklyn, West Norfolk, and Winsted Village, Winchester, Conn. For some beautiful embroidered Ottoman covers, rivalling our foreign work, we are indebted to ladies in Bucks County, Pennsylvania, and for a box of very exquisite Needlework in silk and Moscow, to a few friends on Staten Island, New York; Lynn, Plymouth, Worcester, West Roxbury, Roxbury, Salem, and Boston, Massachusetts, and Portland, Maine, each furnished an attractive and profitable table. An exquisite collection of Bohemian Glass, carefully selected at Frankfort, Germany, and wood-work beautifully carved and painted, from Switzerland, bore witness to the faithful remembrance of those whose hearts, if not their labors, were with us.

We cannot enumerate all the individuals to whom the thanks of the Bazaar are due, but we must especially mention the kindness of Messrs. Ober, Smith & Morey, for a well furnished Table of Glass and Britannia Ware, both of which found ready customers.

We rejoice to say that the Book Table, never more beautiful than on this occasion, was once more enriched by the presence of the Liberty Bell. Last year we missed sadly its cheering peal. It contains papers of great value from distinguished friends of the cause, both in Europe and America; and will, we trust, receive as wide a dissemination as the limited number of copies renders practicable. Among much that is excellent, we would especially mention two articles as worthy of attention at the present time; "The Gospel of Freedom" and "The Great Apostate." The first may serve to correct some misrepresentations or misunderstandings in respect to the position of the American Anti-Slavery Society; the latter in the language of truth and soberness well explains the position of the eminent man now affording so melancholy an illustration of a statement which, made by Clarkson respecting the Abolition of the Slave Trade, may be used with equal truth in regard to the Abolition of Slavery itself. Speaking of it as a test of character, he says, "It has separated the moral Statesman from the wicked politician. It has shewn us who in the legislative and executive offices of our country, are fit to save, and who to destroy a nation."

Mr. Webster might have saved this country had he chosen. Very rarely has such influence been given to one man. Imagine that power of intellect, that great eloquence exerted on behalf of Freedom and humanity instead of Slavery and its attendant cruelties. That strength which becomes weakness, that eloquence which changes to vain babblings when attempting to support anything so vile and craven as the Fugitive Slave Bill. How would they have stirred the heart of this whole people employed in its stern rebuke and indignant denunciation! This part Mr. Webster has not chosen. We quote from *The Liberty Bell* the following Sonnet by Theodore Parker, not merely because of its poetical beauty, but that we would place this testimony to a great truth before the eyes of some who may never meet with the volume that contains it.

A SONNET FOR THE TIMES.

Wayfarer pause! for late there stooped and fell
One of Earth's mightiest, loftiest minds; and now
Stained and dishonored lies that ample brow,
Wherein the Nations dreamed there slept a spell,
To slay the ancient Fiend, who overthrew
Corinth, Athena, and wide grasping Rome,
With every State where Freedom sought a home,
Digged down her altars, and her prophets slew!
All vainly gazed the nation on that brow;
Vainly they asked that kingly mind for aid:
The new Iscariot Freedom's trust betrayed!
Go passer by! to men this warning tell:—
THE MIGHTIEST, LOFTIEST MIND, SCORNING GOD'S JUSTICE, FELL.

We do not regard the Faneuil Hall Bazaar as a money making instrumentality merely. Much direct Anti-Slavery work is done through its agency, the most important of which are the addresses given by eloquent speakers on the evenings of its last week. The speakers on the present occasion were Messrs. Phillips, Quincy, Thompson, Garrison, Buffum Bowditch and Russell. It is with much pleasure we announce that after due notice in the newspapers, Mr. George Thompson on the evening of the 26th addressed as crowded an audience as under existing circumstances Faneuil Hall could contain, with more even than his usual effective eloquence. Unexpectedly present on the last evening, he occupied the attention of a smaller though not less delighted assembly. The unbounded enthusiasm with which he was heard on both occasions bore gratifying testimony to the progress of public sentiment in our community. The "pilgrim city" is far enough removed from what she should be, but "the Boston of 1835 *is not* the Boston of 1850." The utterances for truth and humanity here poured forth like water for the last fifteen years have not been all in vain. It is not in the power of pro-slavery capitalists or hireling newspapers to again inflame the popular mind to so ignorant and ferocious a frenzy. It does not do to allege that the occasion was secured from interruption only by the price of admittance at the door, twenty-five cents, or that it was protected by the presence of Ladies merely. A few dollars more or less are of course, nothing in the way of a genuine popular indignation, and the same women who in 1835 were turned out of their own hall amid the hisses and cheers of "the two thousand gentlemen of property and standing" are not easily convinced that their presence merely protects the peace of a meeting, especially when in both cases, the same individual is notified to address it, unless there has been in the said community a very decided improvement both of manners and morals. We claim for our encouragement that this has been the case, notwithstanding the riotous demonstration that occurred on the evening of the 15th of November. One of the most respectable and imposing meetings ever convened in Faneuil Hall was undoubtedly broken up by the brutal outcries of two or three hundred ignorant and shameless young men and boys, probably urged on and encouraged by persons occupying a more respectable place in Society. The real disgrace of this transaction rests on the Municipal authorities who declined making the slightest attempt to preserve the peace of the meeting. The occurrence was a shame to the city and a vexatious annoyance to the Abolitionists, but the entire quiet and composure of the thousands from all parts of the country who filled the gallery, a majority of whom were women, very plainly evinced that the meeting was perfectly free from all shadow of fear or personal anxiety. We concede that so gross an insult could only have been offered to the representatives of a most unpopular cause, but unpopularity and personal peril are widely different things, and for ourselves, we thankfully appreciate the difference.

The Bazaar opened on the morning of Thursday the 19th of December and closed on the evening of Saturday the 28th. As we review its labors and responsibilities, we would return our very grateful acknowledgements to the Superintendent of Faneuil Hall, Mr Henry Taylor, for his very valuable and efficient services. Our thanks are also due to Messrs. Collamore & Co., Mr. W. M. Marjoram, Mr. S. P. Adams and others whose names we will not here mention. Much of the convenience and comfort that so greatly facilitated our success was owing to their kindness.

Before closing we feel it a not unsuitable occasion to refer to some circumstances that may connect themselves with our future success. How long it may be our duty to hold this Bazaar we cannot say, but while we do so, we would as far as may be in our power preserve its usefulness, by the removal of any misapprehension that may exist in regard to its purposes or the disposition of its funds. We are told that among some of our friends in Great Britain an anxiety exists in regard to heretical opinions in religion supposed to be entertained by the American Anti-Slavery Society, its periodicals, agents or leading influences; that some persons have ceased their labors for the Bazaar fearing that its proceeds should be applied to the inculcation of infidel opinions. How far such anxieties and fears are attributable to the statements of the pro-slavery churches of this country and their abettors we cannot now stop to enquire. We will state, once for all, the position of the American Anti-Slavery Society with entire sincerity and with such clearness as may be in our power. The American Anti-Slavery Society is based on the doctrine of the sinfulness of Slavery under all circumstances and the consequent duty of immediate and unconditional emancipation. Any person, not a slaveholder, holding these sentiments may join it. In regard to theological opinions or religious observances it utters no voice whatever, and touching these matters all its members are free to hold or promulgate whatever doctrine they may see fit so that they do not for this purpose make use of the platform or instrumentalities of the Anti-Slavery Society. This Society holds large public meetings where the fullest discussion of Slavery in all its bearings is permitted; Slaveholders and Pro-Slavery men of all creeds and all parties are freely allowed to enunciate and defend their opinions in the fullest manner, subject of course to the ordinary rules of debate and with the understanding that the arguments brought forward may be controverted in any manner that the individual Abolitionist undertaking to reply shall judge best. In a country where Complete Suffrage obtains in the State and the voluntarily principle in the Church, this would seem the most satisfactory way of carrying forward opinions whose final decision rests with *the people*. The measure of success that we have obtained proves the wisdom of this course.

But it is its necessary consequence that the most clashing and heterogenous opinions touching politics, morals and religion must occasionally and incidentally be introduced. The Society invites *all men* to its platform on equal terms, Christian and Infidel, Whig and Democrat, Male and Female, Non-Resistant and Warrior, Native and Foreigner. Should it marvel or object if each individual speak in his own language, that which his own social condition, every day associations and mental habits have made natural and appropriate, indeed indispensible to any full and genuine expression of his real mind? It might as properly object that a Frenchman spoke French or a Russian, Russ. It is the great blessing and crowning glory of the Anti-Slavery cause, that it can summon the whole world to its help, but it is idle to suppose that those who obey its call can or will lay aside the diversities of race, condition and creed that obtain the world over. All that we can claim is that each man come in sincerity with an earnest desire to abolish Slavery by such means as to him seem appropriate. If it be the object of any one to advance his own opinions on other subjects, to make the interests of the slave subsidiary to anything else, then do we pronounce the Abolitionism of such an one defective and his moral principle unsound. Doubt not that the general current of feeling will present any special injury from this source. Where a real love for and self sacrifice in behalf of the Cause exists it is difficult to make a very serious mistake.

We do not deny that a local coloring will necessarily pervade our Meetings. Puritanical observances and modes of speech and opinion will prevail in a Massachusetts meeting and Quaker ones in a Pensylvanian one. This is in the nature of the case, but the Society is responsible but for the action and opinion recorded in its votes. As no one but the members vote, for these they alone are responsible.

Neither do we deny that in regard to the most important subject very great differences of opinion may be at times apparent in our meetings, but they appear, incidentally on subjects not germain to the Cause, and on which we as an Abolition Society have no testimony to give. If a Slaveholder enters our assembly to declare that the Bible sanctions Slavery, those receiving it as a Divine Revelation will defend it from so blasphemous a charge as best they may. If there are others who exclaim "so much the worse for the Bible," the Society ingurs no responsibility for them any more than for the others. We are not convened to prove the truth of revelation, but to emancipate the Slave, the Believer by urging the sanctions and teachings of what is to him the word of God and the guide to salvation, the unbeliever by such arguments as he can draw from other sources.

The same principle obtains in regard to newspapers supported by the funds of the American Society or its auxiliaries. The only ones so supported are the *National A. S. Standard, the Pennsylvania Freeman* and the *Ohio Bugle*. The funds of the Boston Bazaar are given almost exclusively to the first, which is the organ of the Parent Society and as situated in the city of New York is regarded as of primary importance. The others are maintained by their State Societies. We have heard no complaint of these, the papers for which we are *really* responsible, as irreligious or infidel.—Why is the anxiety felt in regard to the paper for which we are *not* responsible—*The Liberator*? It is supported from the funds of no Society, receives the endorsement of none any farther than its Anti-Slavery character extends, is the sole property of one man and for its doctrines and maintenance, he, and he alone is responsible. Is it said. "This is true; but as individuals, the American Abolitionist by their sympathy and subscriptions give support to *The Liberator* and by their expressed love and admiration of its Editor mark their recognition of him as the leading and guiding influence of the Anti-Slavery movement."

To the truth of this statement we joyfully agree.—The religious differences that *divide* some of us from Mr. Garrison sink into insignificance when compared with the great issues on which we *agree*. What does the man in New York, Henry Long who was yesterday, as to day's mail informs us, sent back into Slavery under the Fugitive slave act, care for the creeds, forms, days and observances about which the nominally Christian world are wasting so much idle breath and valuable feeling? About as much as we do; about as much as they who "cannot work with Mr. Garrison would do, we opine, were they one hour in his situation, let alone a life time of bondage. Let us be understood. We do not object to the tything of mint, anise and cummin, but let it be understood that it *is* mint anise and cummin.

As for Mr. Garrison's position, it was long since settled and the voice of friends or foes is comparatively unimportant, but as their decision affects themselves."—They that are wise shall shine as lights in the world and they that turn many to righteousness as the stars forever and ever." Disinterestedness, unwearied self-sacrifice, indomitable perseverance, in behalf of human rights, the most extreme purity of life and conversation—the light that radiates from these cannot be quenched by party strife or sectarian bitterness.

It is with regret that we have felt ourselves obliged to go into this explanation. It is only in regard to various inquiries from abroad that we have done so. At this particular crisis when, all false issues and intervening obstacles removed, the Abolitionists are face to face with the system of Slavery, we should greatly regret that any should turn aside for a mere theological warfare. Under any circumstances such a controversy would be most distasteful to ourselves, but at the present hour, the time so spent were worse than wasted.—Absence of religious dogma is not the want of the United States at the present time. It is in a Protestant country, full of Bibles and evangelical clergyman that events analagous in atrocity to the revocation of the edict of Nantes, the massacre of St. Bartholomew, the massacre of Glencoe and similar historical enormities are being enacted. "The roaring loom of Time" is weaving such a picture of the nominal Christianity of the present day as may well cause coming ages to query whether we were not in profession as well as practice a heathen nation.

In parting with all, both at home and abroad, who truly love the Cause of the Slave, may we be pardoned for urging the importance of a liberal and Catholic spirit. In pursuing one of the noblest ends the world has ever witnessed, surely all hearts should beat in unison. There may be diversities of opinion, but one spirit. In estimating another's creed let us remember how much temperament, education and opportunity have had to do with its formation; let us remember that its proceeds should be applied to the inculcation of infidel opinions. How far such anxieties and fears are attributable to the statements of the pro-slavery churches of this country and their abettors we cannot now stop to enquire. We will state, once for all, the position of the American Anti-Slavery Society with entire sincerity and with such clearness as may be in our power. The American Anti-Slavery Society is based on the doctrine of the sinfulness of Slavery under all circumstances and the consequent duty of immediate and unconditional emancipation. Any person, not a slaveholder, holding these sentiments may join it. In regard to theological opinions or religious observances it utters no voice whatever, and touching these matters all its members are free to hold or promulgate whatever doctrine they may see fit so that they do not for this purpose make use of the platform or instrumentalities of the Anti-Slavery Society. This Society holds large public meetings where the fullest discussion of Slavery in all its bearings is permitted; Slaveholders and Pro-Slavery men of all creeds and all parties are freely allowed to enunciate and defend their opinions in the fullest manner, subject of course to the ordinary rules of debate and with the understanding that the arguments brought forward may be controverted in any manner that the individual Abolitionist undertaking to reply shall judge best. In a country where Complete Suffrage obtains in the State and the voluntarily principle in the Church, this would seem the most satisfactory way of carrying forward opinions whose final decision rests with *the people*. The measure of success that we have obtained proves the wisdom of this course.

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Money received by A. W. Weston, for the Bazaar of 1850-51.

Friends in Dennis, Mass.	$10 00
Richard Clapp, Dorchester,	5 00
Rufus Bates, Hanover,	4 00
C. C. Field and C. C. Nichols, Leominster,	2 00
From Lawrence,	50
From Leominster,	52
Westminster A. S. Sewing Circle, by Mrs. Drake	5 75
Cherry Valley, Leicester,	7 50
Salem Female A. S. Society, by Miss Kenny,	50 00
West Brookfield A. S. Sewing Circle,	10 00
Friends in Lancaster, by Mrs. Hastings,	2 37
Friends in New Bedford, by Louisa Ricketson,	24 00
Stoneham A. S. Sewing Circle,	10 00
Miss E. A. Cotton, Boston,	10 00
Thomas Brown, "	2 00
Capt. Lemuel Stevens, Plymouth,	5 00
Ladies A. S. Society, Winsted Village, Winchester, Conn.	4 00
From Great Britain.	
By Bristol Box,	£1 0 0
By Leeds Box,	1 4 0
A Lady of Leeds,	1 5 6
From Edinburg, by William Smeal, Glasgow.	
George Combe, 45 Melville street,	£1 0 0
Christian Scott, 7 West Circus Place,	1 0 0
Miss Anderson,	10 0
Mr. Trevellyan,	5 0
Robert Armour,	2 6

Donations received in Bristol, England, and expended there for the Bazaar.

Mrs. Rowland, Neath,	£1 0 0
Mrs. Carpenter, Bristol,	1 0 0
Miss Cobb, Clifton,	1 0 0
Mrs. H. H. Hayes, Bath.	1 0 0
Mrs. General Dighton (Newland),	1 0 0
Mr. Henry Dighton,	1 0 0
Mrs. Tothill, Bristol,	1 0 0
Mrs. Mitchell, Isle of Wight,	1 0 0
Rev. E. Kell, Isle of Wight,	5 0
Mr. T. Worsley, Clifton,	5 0
Miss Smith, Dublin,	5 0
Miss Carpenter, Birmingham,	5 0
Mrs. Acland, Clifton,	1 0 0
Smaller sums from various friends,	1 1 2

Donations to A. W. Weston, for the Publication of The Liberty Bell.

Charles F. Hovey,	$20 00
Misses Sargent,	5 00
Mrs. James M. Robbins,	5 00
William C. Taber,	5 00
Edmund Taber,	5 00
Mrs. F. G. Shaw,	5 00
Mrs. G. R. Russell,	5 00
Miss E. A. Cotton,	5 00
Wendell Phillips,	5 00
Charles W. Morgan,	5 00
Mrs. L. L. Walker,	2 00
Marcus Spring,	5 00
Mrs. David Joy,	10 00
William C. Coffin,	10 00
Joseph Congdon,	5 00
Mrs. Oliver Dennett,	5 00
Miss M. H. Andrews,	3 00
John M. Fisk,	5 00
Mrs. G. W. Briggs,	3 00
George N. Vickars.	5 00
Dr. Farnsworth,	10 00
James Eddy,	10 00
Mrs. Ellis Gray Loring,	10 00
Nathaniel Barney,	10 00
Ladies in England, by Mrs. Follen,	25 00

Merchandize received for the Seventeenth National Anti-Slavery Bazaar.

Two Boxes from Glasgow, by Andrew Paton.
One " " Perth, by David Morton.
One " " Edinburgh, including contributions from Kirkcaldy, by Jane Wigham.
One Box from Leeds, by Joseph Lupton.
Two Boxes from Bristol, by Mrs. Herbert Thomas.
One Box from Manchester, by Miss R. Whitelegge.
One " " Dublin, by R. D. Webb.
One " " Cork, by Isabel Jennings.
One Box from Frankfort, Germany, and one Box from Paris, by M. W. Chapman.

Parcels received by the Bazaar Boxes, and forwarded to the following individuals.

From Bristol—Rev. Dr. Garnett, Miss Arnold, Mrs. R. C. Ware, Rev. R.C. Waterston, Rev. S. May Miss Weston.
From Perth, Mr. F. Douglass.
From Edinburgh, Mr. H. C. Wright.
From

composed of the most respectable natives of that vicinity. Here his trunk, which was arrested under the same writ as himself, was searched, and was found guilty of containing a Sermon, which some friend had sent him, and which he neglected to burn, preached by the Rev. Mr. Putnam of Dunbarton, and in which the subject of Slavery was treated. The document was examined, and pronounced incendiary by the Committee, and Mr. Harris quietly informed that that was enough to hang him; they were, however, in consideration probably of the gray hairs and usually inoffensive character of the prisoner, disposed to be merciful, and commuted his punishment to perpetual banishment from that Empire, after having undergone the ordeal of a public whipping on the bare back, or a coat of tar and feathers. Of these two merciful punishments they gave him his choice; but declaring himself, on his conscience, free from any thought of treason against the State or her institutions, Mr. Harris declined either. But, at length, compelled to make a choice lest worse befall him, he gave the preference to the tarring and feathering as the least painful, and was led by the natives out of doors. In the presence of a concourse of the neighboring savages he was stripped naked to the waist, and a coat of tar was plentifully applied from his head downward, and covered with feathers. The law and the dignity of the State vindicated, the ceremony was ended, and the guilty man dismissed with an injunction to leave for the North before the following Sunday morning. This interval allowed him Mr. Harris proposed to use in collecting small dues accruing from his school keeping, but whether the Committee concluded that debts due so bad a man ought not to be paid, and that the baggage which he would be compelled to leave at his residence a few miles distant was a lawful prize, or his continued presence not incompatible with the safety of the State, they soon after announced that he must leave the next morning. So the next morning accordingly, shaking off their feathers against them, he departed for Charleston. On the 17th he arrived in this city, and his half shaven head, and some other marks still bear witness to the outrage of which he was the victim.

The Union Committee may perhaps mark the coincidence of this 'peace measure' on the part of South Carolina with that of themselves, carried out at the same time in sending back Henry Long to perpetual Slavery.

HENRY LONG.

The general interest felt in this poor fellow will not be lessened when the following account of his final disposition is read. It is hard to be a slave,—hard to pass a life under the lash of a task-master,—hard to bear the rending, at the tap of an auctioneer's hammer, of all the ties that make life endurable,—hard, indeed, are all the incidents of a slave's life from the cradle to the grave; but a new wretchedness is added to them, impossible as that seemed, namely—that he may fall into the hands of a Union Committee.

A Richmond paper of last week contained the following advertisement:

HENRY LONG AT AUCTION.

We will sell on SATURDAY morning at 10 o'clock, a likely young man 25 years of age. He is an experienced tavern servant, having graduated at one of the principal hotels in New York.

PULLAM & SLADE, Auctioneers.

Jan. 17

The sequel of the story is thus told by a Richmond correspondent of the *Evening Post*.

It was announced in the daily papers of yesterday that Henry Long would be sold this morning, at ten o'clock, at an auction mart near the City Hotel. At that hour the people began to assemble. A few minutes after ten, Henry Long was brought into the auction room and seated near two woman having infant children—two boys about ten years of age, and two smaller children—all to be sold.

Long maintained, evidently, a forced smile, and was much agitated. It was only when spoken to that he appeared relieved. There were many soon gathered about him—together with myself, who put various questions to him. I shall detail the conversation in a categorical form, as the truest and shortest mode of conveying all that is necessary in regard to such speculations as have been made about him. His manner, throughout, was modest and civil, and his replies to questions, which were very much the same, repeated over to him by the different parties coming to see him, were sensible. There was no disposition to use taunting language to him. On the contrary, soft and persuasive language was adopted, such as the slave dealers use to make them believe they are going to glory.

Long are you glad to get back to Virginia? Well I often thought I would like to come back sometime, but I meant to come independently. They say you played the fiddle! That is not true, I know nothing about handling a fiddle, I wouldn't know how to touch a string; that story is all made up for me. Did'nt you sing or play "Carry me back to old Virginny?" No! that's not true either, its all made up. Have you got a family? I have got a wife in New York. She is a white woman, said some one, isn't she Long? So the papers say? Then, said Long, I suppose it must be so if the papers say so. But, Long, did you give sanction to the story, or is there any foundation for it? No.—Long, said one man, in a meek and beneficent tone, were the abolitionists good to you; why didn't they come to you when you was sick and take care of you? I never knew anything of them until I was arrested. Well, what did they do for you then? Why they seemed to be friendly. Do you suppose you were as well off as you would have been here, where you would be cared for if you was sick, with somebody to look after you and be kind to you? Well, I don't know; the people there always spoke well of you here. (Not a very appropriate answer, nevertheless the one that was given.) Now, Long, hadn't you rather be back here, a slave in Virginia, than to be free in New York, where they don't care anything about you, you know, now do they? I don't know about that—I don't want to answer that. Aint you sorry you are brought back Well, the best of men have their downfalls.

Such is, literally, the conversation, as far as it goes, with Long. Under the peculiar circumstances under which he was situated, it will be seen how much it bears the impress of truth, and how flatly it contradicts all that has been said as to the particulars referred to.

After being thus, with others, participating in the conversation with Long, until about half-past ten o'clock when probably 200 persons had collected within the room and about the doors, the auctioneer, a very good looking man, called out, "Whoever is going to buy niggers will come down to the other office." A large number followed on to several doors beyond, where it was understood that the sale of Long would not take place until that was over.

At that other office, were about twenty slaves of both sexes, and a variety of ages. One legitimate black, about 22 years of age, sold for $900. An old man sold for about $85. A good looking mulatto boy, of 19, was knocked off at $800. His mother, who is a cook here in the city, was present. The boy has been in a factory here. When he found that he had to go to Danville, he burst into fears,—the mother, too, sobbing and sighing in a subdued and smothered tone, exhibiting a spontaneous burst of grief that was irresistible to them. The boy said that he had been at Danville before; that there was no chance for him to make anything; that they worked him from daylight until dark; and again weeping bitterly, he turned away, a perfect personification of a forlorn hope. I returned to where Long was, awaiting *his* execution. By that time—about 11 o'clock—a number of the members of the Convention and of the Legislature congregated about, and hundreds were coming and going, thus contributing to a large number permanently there. All continued in that manner until after 12, when the sale was finished at the corner, and another announcement was made at the door of Long's levee, that another sale would take place across the way, where there were about twenty more small boys and girls. That sale occupied until two o'clock.

From twelve to one o'clock, the President of the Senate stood close by the stand of the auctioneer, whilst many of the members of each of the bodies of the Legislature—*which was then in session*—as well as of the Convention, *which was also in session*—were scattered about, waiting the demonstration. Many left between ten and twelve; others arriving to keep up the pressing crowd within. All passed on quietly with no *noisy* expressions—some saying "the damned nigger ought to be strung up;" another that he was not to be blamed for trying to get away, if he could; another that very likely some Abolitionist was then by watching their movements. One member possessing some comical features of character was asked to go. He replied facetiously, (but it struck me that there might be something in it) that it would never do to go until the "nigger" was sold; that he must see him sold, or he would get turned out of office.

Amongst the crowd was one young man, who, from his dress, smell and expressions, appeared as if he might have suddenly come into possession of some property, which he was not accustomed to, and had, in consequence, become suddenly elevated in his own estimation. He swaggered about to the merriment and approving smiles of a few, but met with no encouragement from the mass, swearing that he was about to buy the "nigger," so that he could give him thirteen every morning before breakfast; he would fix him, he would lay it on him, whilst flourishing his cane to show how he would do it.

LONG ON THE BLOCK.

About 2 o'clock, the auctioneer came in, and Henry Long was immediately placed on the stand. The auctioneer turning to him, and taking his hat off, asked him in a low tone, about his health, strength, soundness, &c., to all of which questions Henry responded favorably.

The auctioneer then said, "There is one condition about this sale. Bonds are to be given by the purchaser that this man shall be carried South, and that he shall be sold and kept South; then clenching his hand and with a very energetic gesture, and in emphatic language, declared that before Long left his possession, he would see that the terms were fully complied with, and he should know his man, well, before he gave Long up or received the money." That drew forth a round of applause.

The auctioneer continued—"this man is in good health and sound mind. (Doubtful if he is on the Slavery question.) I need not give you his history, that is known; and now how much shall I have bid?"—Starting the bid himself, he said "I have only $700 bid. Will nobody bid more?" "I'll give $25 more, said a man standing in front, who bore a very strong resemblance to what the Peter Funks call a "Dummy." "He is a good barber, good hotel writer, and can work in the field, or do anything. He is worth a fortune to any man; he can be taken around and exhibited at the South—turned to advantage in that way; or he would be invaluable to a slave dealer who has other slaves to sell, by advertising that Henry Long is at his place." (That is the game that was played to-day. The crowd was kept together at the other sales, by putting off the sale of Long until all the others were disposed of.)—"$750 I have bid, will nobody say more?" After dwelling and repeating the usual slang-whang of the auctioneer—occupying, altogether not five minutes, Long was knocked off to David Clopton, of Georgia—a slave dealer of that State, where there is not a verdant field—not a yard square of green grass. The auctioneer himself was empowered to make the purchase, and immediately after knocking off the bid, he gave assurance that Long should now be taken care of, when the audience gave a vociferous round of applause, leaving the room exultingly, one man crying out "damn the North."

For several days past many processions have been seen in the streets of slaves passing in and out of the State. They go in numbers in proportion as the trade of the slavedealers flourishes or declines.

THE Report of the Boston Bazaar Committee, which will be found in another column, should have appeared last week, but was not received in season.

Congressional.

WE publish below a debate which ensued in the Senate on the 15th instant. It is instructive in every view of it; whether we admire at the spectacle of a slaveholder who, before he leaves Washington, at the end of the session, may be inquiring for a "likely yonng nigger" or two to take home as a present to some favorite grand child, standing up and denouncing a comparatively innocent slave-trade on the other side of the ocean; whether we go behind this denunciation and apparent hostility to the Foreign Slave-Trade, to the real motive at work here, namely, the desire to get rid, in the colored population, of an obstacle to the perpetuation of Domestic Slavery and the Domestic Slave-Trade; or whether we smile or suffer ourselves to grow indignant at the littleness of these great and grave Senators whose dignity must needs be justified at any infringment of their rules, provided such infraction does not come from south of the Line. It is well that there are one or two men in the Senate who can make it so clear that it is never out of order in Congress to advocate Slavery, and that the only subject which is contrary to all the rules there is the subject of Freedom.

U. Senate, January 15th.

MR. CLAY. Mr. President, I have several petitions which I desire to present. Two of them are of the same tenor and effect, signed by a large number of citizens of the State of Indiana. The petitioners say that, being anxious to remove from our land the greatest cause of discord, and to secure the future welfare, harmony and permanency of the Union—having in view an object upon which they believe the great body of all parties and of every section of the country can unite—they respectfully pray that Congress will pass a bill providing means to remove from our country all that portion of the African race who are both willing and ready to emigrate to Africa: that suitable provision be made for their real wants for one year after their arrival in Africa: and, as a greater inducement for them to emigrate, that a bounty of land be given them on their arrival, upon which they may, with industry and economy, support themselves; and make such other provision as may be most desirable.

I have another petition which has some analogy to that, and which I take particular pleasure in presenting, both on account of the distinguished and respectable source whence it emanates, and on account of the prayer of the petition. It is a petition from Rhode Island, and is signed by a large portion of the *elite* of that State, by the Governor and Lieutenant Governor, by every member of its Senate, by most of the members of the House, by a great number of ex-governors, ex-senators, ex-members of the House of Representatives, and by many of the *literati* of that State, heads of colleges, and by a vast number of citizens in private life.

This petition earnestly invites the attention of Congress to measures for the more effectul suppression of the African slave trade. In their petition, in vivid and frightful colors, but I think not exaggerated colors, they depict the horrors of that trade. They state that the measures which have been adopted by the three great Powers, the United States, Great Britain, and France, to suppress that trade by means of keeping stationary squadrons on the coast of Africa, have totally failed. They say, and I am happy to be able to confirm that statement from the records of the American Colonization Society, that the only effectual remedy for the suppression of the slave trade has been found to be the establishment of colonies on the western coast of Africa; that there are colonies now occupying about one-third of the western coast of Africa: and that wherever they have been planted there is an entire and absolute suppression of the African slave trade, so far as that coast is concerned. They therefore pray that a line of steamers may be established, or a line of sailing packets, for the purpose of augmenting the inhabitants of the colonies, in view of the object which they desire to see accomplished, the successful suppression of the African slave trade.

Mr. President, will the Senate pardon me if I add a few observations on the general subject? A document was laid before the Senate a few days ago, containing correspondence between our public functionaries at Rio Janerio and the Department of State. It well deserves the careful perusal of every member of this body. I have given it such perusal. I appears from that document that, notwithstanding all that has been done by the three great Powers to which I have before referred, the slave trade is perhaps carried on to as great extent in the empire of Brazil as it ever has been; that during the years 1846-'47-'48 and '49, within the single province of Rio Janerio, 173,000 slaves were imported. I have no data before me from which to state the number imported into the other provinces of the Brazilian Empire, or into the island of Cuba, but I believe the number will be as extensive as those imported into the province of Rio Janerio.

But these petitioners disclose other facts, which no American can read without profound regret. They say that this trade in slaves which is carried on from ports of Brazil to the coast of Africa, is chiefly carried on by American vessels, and that in the course of four or five years past, ninety-three American vessels have viearred from the ports of Brazil to the coast of Africa; and that most of them returned (although some were captured) laden with cargoes of slaves. The mode in which they accomplish the object is worthy of some notice. The American vessel is bought in some of the Brazilian ports, but she is to be delivered in an African port. She sails under American colors, and is laden with provisions and other appliances adapted to the prosecution of the African trade, and passes over the ocean without molestation, because we have very properly, perhaps, refused to the British the right of search, and have not allowed it to be exercised by any foreign Power whatever. The vessel sails under the American flag, though it is laden with articles beyond all question adapted, and only adapted, to the slave trade. She arrives safely in one of the African ports. In a few days after her arrival, the captain goes on shore, and meets with the agent who is to receive the vessel, and returns and proclaims to the crew that the vessel has been sold—that her crew is to be changed—that her American flag is to be pulled down and another one hoisted, in order to carry a cargo of slaves back to Brazil; and these poor American seamen are often left to perish on the unhospitable coast of Africa, for want of the means to return to their own country, and are often compelled to engage in the navigation of the slave vessel, as the only means by which they can get back to their own country.

Sir, it has been suggested that certain regulations of commerce should be made, which with other reasons, will induce me, before I take my seat, to move the reference of this petition to the Committee on Commerce. The petitioners propose that the grant of sea letters be withheld from vessels clearing from Brazil to the African coast. They declare that there is no trade whatever other than that connected with the slave trade, and that there is therefore no other motive for an American vessel clearing out of a Brazilian port for the coast of Africa. They consequently recommend that there should be a refusal henceforward to grant any sea letter or other document enabling the ship to sail under the American flag from these ports to the coast of Africa. They also recommend other regulations, which I will not detain the Senate by stating for the purpose of exempting our navigation from any participation in that odious traffic.

Mr. President, I believe it is the judgment of the British public, as I think it is of the American public, that the keeping of squadrons upon the coast of Africa with a view to the suppression of the slave trade is a failure, or, at all events, that it is attended with an enormous amount of expense, and with a vast and inhuman sacrifice of health and life, which is not justified, nor compensated by any value which these squadrons render for the object in view—the suppression of the African slave trade. So strong was the conviction of the British mind in relation to this subject, that I understand it was with the utmost difficulty that Lord Palmerston prevailed on Parliament to continue the keeping up of these squadrons a year or two longer.

We not only keep up, by the eighth article of the treaty of Washington, a squadron amounting to at least eighty guns on the coast of Africa, but we also keep up, in reference to the same object, a large and extensive squadron upon the coast of Brazil. I have not resorted to the proper sources of information, but I am sure that I am safe in saying that we expend upon the two coasts of Brazil and Africa not less than perhaps, half a million of dollars, independent of that sacrifice of human life which has taken place in consequence of the employment of our forces there. I will not say, as is said in this petition, that it has been a total failure, for I believe there have been occasional captures; but then there has been a greater degree of stimulus given to the trade. I doubt very much whether there would not be less loss of African life, if there were no attempt whatever to suppress the slave trade by means of these squadrons, than there is in consequence of keeping them; the result of which is merely to multiply adventurers, to send out more ships, to run more chances, to take more risks, in order to secure the object of transporting the slaves to the Brazils or to Cuba from the coast of Africa. Sir, I believe there is no effectual remedy for the suppression of the slave trade but the occupation in Africa of the coast itself, and stopping it at the threshhold when it begins. By the eighth article of the treaty of Washington, to which I have referred, we were only bound to continue that squadron for five years. The five years have long since expired—in 1847; and yet we continue this squadron down to this time. Now, without reference to any of the subjects which I have thought proper to present to the Senate, without regard to the suppression of the slave trade, without reference to the great interests of colonization, I think, as a mere measure of financial economy, it is worth considering whether we shall expose the lives of our gallant seamen in such an inhospitable climate, at such a vast expense, and reaping so little benefit from the operation.

Mr. President, I own that the subject of colonization, important as I think it is for the suppression of the African slave trade, commends itself to my mind by some additional considerations. Although I may be thought extravagant in my view, I declare that of all the projects of the age there is none to compare with that great project of transporting the free people of color in the United States with their own consent to the coast of Africa. What is to be done with them?—What has been done with them, I ask again? Even here under our noses, within this District, in the course of the last ten years they have doubled in number.—States are passing the most rigorous laws to exclude them from their territory. Some States, indeed, are introducing into the fundamental law, the constitution, a provision against the reception of any free people of color within their borders. What is to become of them I ask again, in the name of humanity and of justice? I see no other remedy than that of sending them back to the land whence their ancestors were taken, and I can conceive of no portion of the population of the United States which will not be benefited by such transfer of the free people of color from the United States to Africa. The whites at the North would be benefited, the whites at the South would be benefited, the slaves would be benefited—the poor creatures themselves would be benefited; for, instead of remaining in a country where they never can be elevated to high social and political condition with the whites, where they must forever remain a degraded, corrupt, and dissolute class, if carried to the country of their ancestors they may rise into an importance which they can never attain here. Every conceivable interest will be promoted: commerce will be promoted; civilization will be promoted; religion will be promoted, by the transfer of the free people of color with their own consent from the United States to Africa. And what interest, what portion of the population of this country will be injured by such a transportation of these persons? None, none whatever.

I will not detain the Senate longer upon this subject. I should be extremely glad if Senators would turn their attention to the Executive document to which I have referred, and would give some considerations to the suggestions which I have made.

Ah! Mr President, if we would only renounce those unhappy subjects of agitation which have distracted our country too long, and so greatly—if the people of the North would only allow the people of the South to manage their own domestic affairs in their own way—if they would only reflect that if Slavery be fraught with evils, the evils are not felt by those at the North, but are confined to where the slaves are—if we would only cease to agitate each other, and agitate our country, and endanger our Union itself, by continuing these unhappy subjects of controversy and strife, and all come together upon this great common object, in which the free States are as much interested as the slave States—and unite all our energies in directing the free people of color from the shores of America to that place where they can enjoy real freedom, and pursue their own happiness, what a glorious result would it be for our country? Sir, I beg pardon for having kept the attention of the Senate so long. I move that the petitions, without reading, be referred to the Committee on Commerce.

They were so referred

The petition on the subject of the slave trade, which was signed by the Governor, Lieutenant Governor, members of the State, Senate, fifty-four of sixty-eight that constitute the State Legislature, the Chief Justice and three Associate Judges of the Supreme Court of Rhode Island; F. Wayland, President of Brown University; the United States District Judge, ex-District Judges, ex-Members of Congress, ex-United States Senators, ex-Governors, &c., was as follows:

"The subscribers, citizens of the State of Rhode Island, would respectfully but earnestly entreat you to take into early consideration the subject of the African slave trade, and adopt, as speedily as practicable, some effectual measures for its suppression. Of all the atrocities that men have ever inflicted upon their fellow-creatures, we believe that none—either past or present—will compare in enormity with those which the poor victims of this horrid traffic are at this present moment subjected to. Whilst sensible that there are many subjects that require your attention, we yet feel assured that if all the evils which properly belong to your cognizance could be brought palpably before you, in panoramic array, the dreadful enormities growing out of the African slave trade, as exhibited in the startling vision, would immeasurably exceed those of all other evils combined. Could their appaling horrors, as have been brought to light by the investigations of the British Parliament, be presented to you at one view, from the first seizure of the poor wretches in the interior of Africa by banded ruffians, amidst the midnight conflagration of their villages, the butchery of the old and infirm, the shrieks of bereaved parents, and the subsequent piteous moans of their dying infants, left to perish with hunger among the smoking ruins; could your eyes behold the broken-hearted captives, heavy laden with chains and ivory, as they wend their sorrowing way to the coast, guided by the bleaching bones of human beings like themselves who have perished on the route; thousands more of whom die from hunger and neglect at the slave factories ere they embark; could you be made sensible of the indescribable—yea, inconceivable—horrors of the middle passage, after being forced into those dens of misery, in comparison with which the dungeons of romance become palaces of pleasure—the hold of a modern slaver, where, chained together and packed as closely as they can be made to be on their sides, tormented with sea sickness, suffocating with heat and want of air, frantic with thirst, and raving through despair, they are compelled to lie amidst filth and excrement and the putrid corpses of the dead for weeks together, and sometimes during a storm, for days without food or water, the hatches being kept tightly closed over the dreadful charnel-house, where, under these circumstances, hundreds sometimes suffocated amidst their vain cries, "We are dying! we are dying! Again: could you witness the landing of the poor creatures, and behold—as has been proved before Parliament by ample testimony—the massacre on the beach of hundreds whose constitutions had been utterly destroyed by their sufferings, thus rendering them unmerchantable; could you behold all this as the Omnipotent Judge of all beholds it, and thus be made to realize that it is not a picture of the imagination, but that these dreadful scenes are at this very moment being enacted—that villages are now nightly burning in Africa—caravans of human beings are marching under a burning sun to the coast—that slave-ships, o'er which waves the flag of our common country, are waiting to receive them—and that an hour never passes but that more than twenty human beings are consigned to a violent or a suffering death in support of this cruel commerce; we again repeat, could you thus behold these facts as they really are, we believe that all other evils would sink into utter insignificance in your estimation when compared with this, and that you would "give not sleep to your eyes nor slumber to your eyelids" until you had exhausted every remedial measure you could lawfully bring to bear on the suppression of the African slave trade.

"We would respectfully remind you that all attempts to suppress this diabolical traffic through force of arms has ever signally failed, and that the blockade of the slave coast by the fleets of Great Britain, the United States, and France combined, at an expense of more than $100,000,000, and the sacrifice of many lives, has resulted in a great aggravation of the evil instead of promoting its suppression.

"We would also respectfully state that we believe that the only effectual barriers that have ever been placed between the slave-dealer and his victims in Africa have been the colonies that have been planted on her coasts, and these have in every instance been found competent to its suppression or control.

We would again respectfully refer you to a fact, which has now become unquestionably established as such by the results of experience, that that part of the western coast of Africa which ever has been and is now frequented by slavers, cannot be colonized by whites, the climate being deadly to their constitution, though friendly to that of the colored man.

"And, lastly, we would remind you that about one-third part of this coast has been successfully colonized by colored people from the United States, under the auspices of the American Colonization Society, through the outlay, as your memorialists believe, of less than one million of dollars, and that the colonists thus planted have effectually suppressed the slave trade as far as their jurisdiction extends, which we believe to be in extent, as before stated, about one-third of the whole slave coast of Western Africa.

"Believing as we do, that the African slave trade is not to be suppressed by any armed intervention, and that experience has proved that colonization of the slave coast of Africa presents the only feasible scheme for the suppression of the traffic, we most earnestly beseech you to take into immediate consideration the propriety of establishing a line of Government steamers or sailing packets, for the purpose of conveying, free of expense, such free colored persons as may avail themselves of such means to emigrate to Liberia, or to any part of the western coast of Africa that may be peacefully colonized by them: or that an annual appropriation be made by Government in money in aid of the cause of African colonization, to the same amount that is now expended in supporting the squadron of armed cruisers, and the outlay of which has, up to the present day, tended greatly to aggravate rather than to suppress the most crying evil that has ever existed on earth."

He moved the memorial be referred to the Committee on Commerce.

Mr. Hale said that he had a petition signed by over 300 citizens of Montgomery county, Penn. It was not signed by any ex-Governors, ex-Members of Congress, none of the literati was among them. He was told, however, by the Senator from Pennsylvania that one of the signers was a brother of a man who was once a candidate for Governor. (Laughter.)

The petitioners pray the immediate repeal of the act of September 18, 1850, for the recapture of fugitive slaves. He would have presented the petition and let it take that sleep which all such petitions are doomed to take, without remark, had not the Senator from Pennsylvania a few days ago set the example by stating his opinion of petition. I believe Congress ought to repeal the law, or ought to modify it most essentially. I believe that the law is a reproach on the civilization of the age, and a perfect parody on the Constitution.

Mr. Foote. I call the Senator to order. It is not in order thus to characterize the legislation of the country.

Mr. Rusk said he had another point of order, and that was, that it was not in order to discuss petitions, and thus consume all the morning hour.

The chair said that Mr. Hale had a right to express his opinion of the law. But the rule was that in presenting petitions, nothing was in order but to state briefly the contents of the petition.

Mr Foote. Does the chair decide that denunciation of the law was out of order?

Chair. The Chair made no such decision.

Mr. Foote. Then the senator is at liberty to go on as long as he pleases, denouncing the legislation of Congress.

Mr. Hale. I assure the Senate I will not go one-tenth the extent in condemning this law that the Senator from Mississippi did in denunciation of the action of Congress at the last session in regard to the public printer. [Laughter.]

Mr. Foote. I was very wrong, I know [Laughter.]

Mr. Hale. I think the Senator from Kentucky, in his remarks this morning, was wholly mistaken in saying that the petitions he presented recommended the only—

Mr. Foote. I call the Senator to order. It was not in order to discuss the subject of colonization in presenting this petition.

The Chair said the Senator from New Hampshire was not in order.

Mr. Hale. All I have to say is, that I am glad that I have elicited such a tender regard for the rules.—[Laughter.]

Mr. Whitcomb moved the petition be laid on the table.

Mr. Turney said other petitions had been referred, and why should this not be?

Mr. Foote demanded yeas and nays, which were ordered. The roll was called, and many Senators present did not vote. Before the vote was announced, Mr. Foote demanded the enforcement of the rule which requires every Senator to vote.

Mr. Yulee said if the call was aimed at him, he would say that he did not vote and had not voted for a purpose.

Mr. Foote insisted on the enforcement of the rule.

Mr. Yulee said that he would state his reasons—objection from various quarters.

Mr. Jeff. Davis considered the Senator had a right to state his reasons for not voting.

Mr. Yulee then asked to be excused from voting. The reason why he did not vote was that resolutions were now pending before the Legislature of Florida, instructing the Senators from that State not to vote on any question connected with the Fugitive Slave Law.

Mr. Mangum called for the yeas and nays on excusing Mr Yulee. Great confusion in the chamber.

Mr. Hamblin thought all this was out of order—while the Senate was voting on one subject, no other vote could be interposed, as was now contemplated. Here was a vote within a vote—no person could be excused from voting unless he was excused before the vote commenced.

The Chair was understood to say the proceedings were out of order. Great confusion.

Mr. Berrien said he had been momentarily out of the hall, and desired the Senator from Florida to repeat his reasons for asking to be excused.

Mr. Yulee again stated the reasons.

Mr. Berrien said that even if the resolutions of instructions had passed the Legislature of Florida, he did not think they should prevent the Senator from discharging the duty of all Senators, imposed by the constitution.

Mr. Hale asked to be excused from voting on the motion to excuse the Senator from Florida. [Laughter.] There was a law requiring all to vote, and he was undetermined whether to vote for enforcement of the law or whether to wait for the higher law, which was expected from Florida. [Laughter.]

Mr. Seward said he considered it a matter to be judged of by every one for himself, whether to vote or not vote on any question. He would not vote to compel another to vote.

Mr. Foote was glad that the New Hampshire Senator had exposed the higher law principle. He was, however, somewhat surprised to see how the Senators from New York and Florida harmonized on the general doctrine of higher law.

The Chair, after consideration, decided that no motion to excuse was in order, while the Senate was dividing. The rule required every Senator to vote.

Mr. Yulee rose to speak. Mr. Hale called to order. The Chair decided no further remarks were in order, and called the Senator from Florida to order.

Secretary. Mr. Yulee,—no response; Mr. Yulee,—no response.

The Chair said he had now discharged his duty, it was for the Senate to act.

Mr Winthrop said the practice in the House was to call a member, and when he refused to answer, to proceed with the vote, and afterward it was a question whether to censure the member or not.

Mr. Phelps said he desired to vote, and his name was recorded.

Mr. Upham and Mr. Baldwin, also voted.

Mr. Butler said he had not voted, nor did he intend to vote. He occupied the same position as the Senator from Florida.

Chair. Call the Senator from South Carolina.

Secretary. "Mr. Butler." "Mr. Butler." No response was given.

The chair announced the vote to be decided in the affirmative, and the petition was laid on the table. The vote was as follows:

YEAS—Atchison, Bell, Berrian, Borland, Bradbury, Cass, Clay, Clemens, Davis of Mississippi, Dawson, Dickinson, Dodge of Iowa, Douglas, Downs, Felch, Foote, Gwin, Houston, Hunter, Jones, King, Mangum, Mason, Morton, Norris, Pearce, Phelps, Rhett, Rusk, Shields, Sewell, Spruance, Underwood, Wales, Whitcomb—33.

NAYS—Baldwin, Benton, Chase, Cooper, John Davis, Dayton, Dodge of Wisconsin, Ewing, Hale, Hamlin, Miller, Seward, Smith, Upham, Walker, Winthrop—16.

Mr. Seward presented the petition of five hundred citizens of Hudson, N. Y., praying the immediate repeal of the Fugitive Slave Law, and moved it be referred to the Committee on the Judiciary.

Mr. Mangum moved that the motion to refer be laid on the table. Carried without a count.

Miscellaneous Items.

——THE Richmond papers state that the threatened negro insurrection at Lexington reported lately, is undoubtedly a hoax.

——THE total number of miles of railroad in operation in the United States, at the beginning of the present year, was 8,797, which cost to build them $286,455,078.

——A LETTER from Paris in the *Journal of Commerce* says that a mode of making hydrogen gas from water has been discovered there. The writer gives no account of the process, but says it is very simple and easier to use than Mr. Paine's. The hydrogen is carbonized by the use of a burner of platina.

——THE LEADING CITIES OF THE UNITED STATES rate thus, under the new census, as to population:—

	1850.	1840.
New York,	517,000	312,000
Philadelphia,	409,000	258,000
Baltimore,	169,000	102,000
New Orleans,	145,000	102,000
Boston,	135,000	93,000
Cincinnati,	116,000	46,000
Brooklyn,	96,000	36,000
Pittsburg,	83,000	40,000
St. Louis,	81,000	16,000

Louisville, Buffalo and Washington are about 42,080 each.

——DELEGATES TO THE WORLD'S FAIR.—At a meeting of the Executive Committee of the New York State Agricultural Society, held yesterday, the 14th instant, the following Delegates were appointed to the World's Fair for 1851:

MARTIN VAN BUREN of Columbia Co.
HARVEY BALDWIN of Onondaga Co.
JOHN A. KING of Queens Co.
EZRA P. PRENTICE of Albany Co.
B. P. JOHNSON of Albany Co.

The appointment is merely honorary, the delegates bearing their own expenses. We understand there were nearly a hundred applicants.

It will have been observed that Mr. Lyon has introduced a proposition into the Assembly, for the appointment by the Legislature of a delegate on the part of the State, to attend the Fair.—*Albany Register.*

——A MARYLANDER INDICTED.—We see that a true bill has been found by a Grand Jury in Philadelphia, against James C. (83) Mitchell of this county, as also against Messrs. Price and Alberti of that city, for kidnapping a free negro boy, Joel Thompson. This boy was the son of a woman, the slave of Mr. Mitchell, who ran away some years ago, and was arrested, together with the boy, during the last summer, and brought to Elkton and delivered to Mr. M., who did not go out of the State to take part in the arrest. We rather suppose a writ against Mr. Mitchell will be returned *non est comatibus. Even had he assisted in the arrest, our laws would most likely protect him in retaining both the woman and her son.*—*Elkton (Md.) Whig.*

——ANOTHER SOUTHERN CONVENTION.—The *Charleston Courier* contains a letter from Jas. Hamilton to Langdon Cheeves, in which he opposes separate action by South Carolina, but calls upon Virginia to take the lead in favor of a Southern Convention, to meet at Richmond, to demand fresh guarantees for protecting the institution of Slavery, by preventing its discussion in Congress, and by calling for an amendment to the Constitution of the United States, so as to restrict taxation, and appropriating powers within proper bounds. If this is denied, he says, then with arms in our hands, the Union must be dissolved—not by feeble secession of separate States, but the united action of all, claiming our rightful division of public property, army, navy, and fair share of public debts.

——AN ATTEMPT TO INCITE INSURRECTION.—To the Planters of Alabama: It has long become a solemn and imperious duty to lay before you the particulars of a recent and bold attempt to overthrow and subvert the fidelity of slaves in a portion of our State. Aside from other causes that are now agitating the public mind throughout the South, matters of local importance to all of us who are in daily intercourse with the black population of the country, are urging on us the necessity of some concerted action. If the present tendency of things is not in some way arrested, not only the property of planters, but also the safety of all we most dearly value in life must ultimately be destroyed—even the lives of our families. It shall be our aim, as it is our duty, to speak plainly, to state facts and call things by their right names.

On a plantation in South Alabama the overseer was taken suddenly ill and died in the early part of the past Summer. Soon after this occurrence, two men met on the place, and, in its unprotected condition, commenced a conversation with the negroes after the following fashion. The white men stated that an election was soon to come off, when the negroes were to be made *free*. That the white men, their friends, would rejoice at it—and when the throat-cutting arrived, they would be on the side of the negroes.

They also asked the negroes "what they thought of it." The proprietor was absent at the time, and the overseer having recently died, the faithful negroes reported the above conversation to the neighbors, the friends of the owner.

These are facts for your consideration. Negro testimony is, as we all know, of no avail against a white man, be he native or foreigner—therefore, the only remedy is violence which at all times is to be deprecated. As a matter of self preservation, we now propose that a convention of planters be held on the first Monday in May, in the city of Montgomery, to take such counsel as may effectually arrest this agitation. We respectfully suggest that the planters of Alabama hold their own separate convention, and that they appoint delegates to represent them by regular elections.

We would suggest that other classes of our fellow citizens hold separate conventions, if they think proper, to aid in suppressing at once and forever the fell spirit that is surely abroad in the land. In a late published report of the Abolition Society of New York, it is asserted that the "*war must be kept up on the Cottons States.*" We of the South, therefore, must bring to bear on this subject all the influence we possess as far as personal action, property and friends will accomplish our purposes.

If need be, force must be liberally applied to suppress these assaults on our peace and safety, and to this end we individually and collectively desire the aid and countenance of our class and others of our friends who are honestly with us.

If we unite with a determination to act promptly, great good must be the result, while on the contrary, if we are regardless of the constant warning and gradual approaches of the incendiary, all will ultimately be lost by culpable indifference.

We should remember that we are not merely acting for ourselves, but our families are appealing to us in language far removed from the mean and dishonest party clamors of the day. MANY PLANTERS.

N. B. Should the plan meet with the approbation of planting interest, other and important disclosures will be made, which at this time it is deemed not advisable to publish, but which could be more properly disclosed to the Delegates assembled, and through them to their country constituencies.—*Mobile Herald.*

——FUGITIVE SLAVE CASE IN STEUBENVILLE, ALMOST.—We are authorized to state, that on last Saturday evening a person from Wheeling, claiming to be the agent of John Hunter, Esq., of that place, applied to Judge Leavitt, the District Judge of the United States for the District of Ohio, for process authorizing the arrest of two females (the property of Mr. Hunter) who it was alleged, escaped from his service on the 25th of November. The agent produced competent proof of the fact that the females in question were the slaves of said Hunter, and had escaped from him to the State of Ohio; but as he had no written authority to act as the agent of the owner of the escaping slaves, Judge Leavitt declined issuing the process. The slaves were either known or supposed to be somewhere in Jefferson County.—*Steubenville Messenger.*

The above fugitives are now safe from the clutches of the Hunter. They reached the Reserve, where the people have sworn on the altar of liberty that the Fugitive Law cannot be enforced. — *Western Reserve Chronicle.*

——SLAVERY IN UTAH.—The Washington correspondent of the *Evening Post* writes as follows:

"In a recent conversation with an intelligent person from Salt Lake, I learned that many of the emigrants from the South had brought slaves with them into the Territory, still held them there, and entertained no fear whatever that they should be disturbed in what they called their property, before Utah should be ready for admission as a State, when she is just as likely to be a Slave as a Free State. The population is ascertained to be about twenty-five thousand. I presume the same statement of facts will apply to New-Mexico, except as to population, which is more numerous than in Utah.

MARRIAGES.

YARDLEY—MARTIN.—On the 31st ultimo, according to the order of the Religious Society of Friends, Thomas H. Yardley, M. D., to Mary L. Martin, daughter of James Martin, all of Philadelphia.

HALLOWAY—WARING.—In Washington, D. C., January 6, Hon. Ransom Halloway, member of the House of Representatives for the eighth Congressional District of New York, to Miss Elvira Genevieve, daughter of the late Colonel Waring, of Mount Pleasant, Prince George's co., Md.

THAXTER—SCARBOROUGH.—In Brooklyn, Conn., Dec. 26th, by Rev. Theodore Parker, Mr. Daniel Thaxter, of Hingham, Mass., to Miss Lucy P. Scarborough, of Brooklyn.

DEATHS.

AINSLIE.—In this city, after a short illness, Robert Ainslie, formerly President of the North American Fire Insurance Company, in the 73d year of his age.

WOOLCOTT.—On the 14th instant, Abby Woolsey Howland, wife of Frederick H. Woolcott, and daughter of Gardiner G. Howland.

HOYT.—On Thursday, 16th instant, Evert Duyckink, son of Rev. R. Hoyt, aged 3 years and 6 months.

MELLOR.—In Philadelphia, on the 1st instant, Rebecca, daughter of Thos. and Martha Mellor, aged 6 years.

BIRCH.

Poetry.

THE HORSEMAN AND THE BODENSEE.

A BALLAD.

From the German of Gustav Schwab.

[TRANSLATED FOR THE STANDARD.]

THE horseman rides through the valley bright,
On the snow-field shimmers the clear sunlight.

Through the chilly snow in sweat rides he,
Yet to-day must he reach the Bodensee;

To-day, with his horse, in the boat, pass o'er,
And land, ere night, on the other shore.

On his toilsome way, over thorn and stone,
On his stalwart steed he journies alone.

From the mountains out in the level land,
The snow he seeth spread out like sand.

Behind him far sink village and town,
The way is level, and smooth like down.

Neither hill nor house in the plain of white—
The trees and the rocks they fade from sight;

A mile, and twain thus he speedeth by—
He hears in the air the snow-swan's cry;

Up flutters the water-hen in fear—
No other sound breaks on his ear;

No wanderer can he descry
To point him the way his path may lie.

As o'er velvet the path o'er the yielding snow—
When shall rush the water—the broad lake glow?

Now closeth around the early night;
In the distance twinkles many a light.

The trees from the mist rise one by one,
And hills bound the wide-spread plain of dun.

He sees on the ground the thorn and stone,
And spurs his steed o'er the pathway on.

The dogs they bark at his horse's girth—
In the village beckons the blazing hearth.

"To the window welcome, sweet maid, and say,
To the lake, to the lake, how far is the way?"

The maiden astound the rider eyes—
"The lake, with the boat, behind thee lies.

"And covered the ice not its waters frore,
I had said the wave thou hadst ferried o'er."

The stranger shuddered with breathing low—
"Yon plain behind I have crossed but now!"

The maid she raises her arms in fear:
"Great God! o'er the lake thou hast ridden here.

"The abyss, the dark and fathomless deep,
Thy steed's mad hoof hath awaked from sleep;

"And round thee did not the waters dash?
And under thee did not the thick ice crash?

Of the silent tribes thou wast not food?
Of the hungry pike in the cold, cold flood?"

She calls the village the tale to hear—
The boys around her are gathered near;

Old dames and sires her story heed:
Yes, stranger, now bless thou thyself indeed!

"Come in to the hearth—to the board—at wish
Break with us of bread and eat of the fish!"

But the rider ne'er on his steed hath stirred,
His ear hath heard but the first dread word.

His heart it falters, and stiffens his hair—
Behind yawns the awful danger yet there.

His eye sees only the dread abyss,—
He sinks in the black gulf fathomless.

He hears of the ice the crashing roar,
Cold sweat like the wave hath covered him o'er.

He sighs and sinks from his horse on the strand—
He hath found a grave on the firm, dry land!

H. W. G.

LABOR'S THANKSGIVING HYMN.

THAT I must work I thank thee, God!
I know that hardship, toil, and pain,
Like vigorous winter in the sod,
Which doth manure the hardy grain,
Call forth in man his noblest powers;
Therefore I hold my head erect,
And, amid life's severest hours,
Stand steadfast in my self-respect.

I thank thee, God, that I must toil!
Yon ermined slave of lineage high,
The game-law lord, who owns the soil,
Is not a man so free as I!
He wears the fetter of his clan—
Wealth, birth, and rank, have hedged him in;
I heed but this—that I am man,
And to the great of mind akin

Thank God, that, like the mountain oak,
My lot is with the storms of life;
Strength grows from out the tempest's shock,
And patience in the daily strife.
The hardened hand, the furrowed brow,
Degrade not, howe'er sloth may deem;
'Tis this degrades—to cringe and bow,
And ape the vice we disesteem.

Thank God for toil, for hardships whence
Come courage, patience, hardihood;
And for that sad experience
Which leaves our bosoms flesh and blood;
Which leaves us tears for others' woe.
Brother in toil, respect thyself,
And let thy steadfast virtues show
That man is nobler far than pelf.

Thank God for toil; nor fear the face
Of wealth, nor rank—fear only sin,
That blight which mars all outward grace,
And dims the light of peace within.
Give me the hand, my brother, give
The hand, yet honest hand, to me;
We are not dreamers—we shall live
A brighter, *better* day to see.

—*Gems from the Spirit Mine.*

From The Liberty Bell.

TRANSLATION FROM THE PERSIAN OF NISAMI.

BY RALPH WALDO EMERSON.

WORD AND DEED.

Whilst roses bloomed along the plain,
The Nightingale to the Falcon said,
"Why of all birds must thou be dumb?
With closed mouth thou utterest,
Though dying, no last word to man:
Yet sit'st thou on the hand of caliphs,
And feedest on the grouse's breast;
Whilst I, who hundred thousand jewels
Squander in a single tone,
Lo! I feed myself with worms,
And my dwelling is a thorn."
The Falcon answered, "Be all ear:
Thou seest I'm dumb; be thou, too, dumb.
I, experienced in affairs,
See fifty things, say never one
But thee the people prizes not,
Who, doing nothing, say a hundred.
To me, appointed to the chase,
The king's hand gives the grouse's breast,
Whilst a chatterer like thee
Must gnaw worms in the thorns. Farewell!"

Miscellany.

TRAVELS IN AMERICA.

A LECTURE BY THE EARL OF CARLISLE.

[CONCLUDED.]

In point of neatness, cleanliness, and order, the slave-holding States appeared to stand in about the same relation to the Free, as Ireland does to England: everything appears slovenly, ill-arranged, incomplete; windows do not shut, doors do not fasten; there is a superabundance of hands to do everything, and little is thoroughly done. The country round Charleston for scores, and I believe hundreds of miles, is perfectly flat, and full of swamps, but there I had the first indications of the real genius of the South in the white houses lined with verandahs, the broad-leaved deep green magnolias and wild orange trees in the gardens, the large yellow jessamine and walnut in the hedges, and the pendent streamers of grey moss on the under-branches of the rich ever-green live oak, which supplies unrivalled timber for ship-building.

I left Charleston in a small American mail packet, for the Island of Cuba. I must not dwell on the voyage, which, from our being much becalmed, lasted twelve days, double its due; we were long off the low flat coasts of Georgia and Florida, and I felt inclined to say with Goldsmith:

"And wild Altama echoed to our woe."

On the 14th of March we passed under the impenetrable rock of the Castle, called the Moro, and answering the challenge from its terraced battlements, we found ourselves in the unrivalled harbor of the Havana. How enchanting to the senses at least were the three weeks I spent in Cuba! How my memory turns to its picturesque scenes and balmy skies. During my whole stay, the thermometer scarcely varied from 76° to 78° in the shade. I am disposed to wonder that these regions are not more resorted to by our countrymen for enjoyment of life, and escape from death. Nothing was ever so unlike either Europe or America as the Havana; at least I had never been in Spain, the mother country, which I suppose it most resembles. The courts of the gleaming white houses have a Moorish look, the interiors are much covered with arabasques, and on the outside towards the street they have immense open spaces for windows, in which they generally find it superfluous to put any glass; the carriages are called volantes, and look as if they had been intended to carry Don Quixote. Then how delicious it used to be, late in the evening, under a moonlight we can scarcely imagine, to sit in the square called the Place of Arms, where in a space flanked by some gleaming Palm trees, and four small fountains, a gay crowd listened to excellent music from a Spanish military band. It is certainly the handsomest town I saw in the New World, and gives a great idea of the luxury and splendor of Spain in her palmy days. The billiard-rooms, and ice-saloons, streamed with light; the great theatre is as large and brilliant as almost any in Europe. Again, how full of interest were some visits I paid in the interior, both to Spanish and American households. I cannot condense my impressions of the scenery better than by repeating some short stanzas which with such influences around me I could not help perpetrating. I hope that while they bear witness to the intoxicating effects of the landscape and the climate, they do not wholly leave out of view the attendant moral.

Ye tropic forests of unfading green,
Where the palm tapers, and the orange glows,
Where the light bamboo weaves her feathery screen,
And her tall shade the matchless seyba throws:

Ye cloudless ethers of unchanging blue,
Save as its rich varieties give way
To the clear sapphire of your midnight hue,
The burnished azure of your perfect day.

Yet tell me not my native skies are bleak.
That flushed with liquid wealth, no cane-fields wave;
For Virtue pines, and Manhood dares not speak,
And Nature's glories brighten round the Slave.

Among the country houses I visited was the sugar estate of one of the chief Creole nobles of the island (I do not know whether my hearers will be aware that the proper meaning of a Creole is a person of European descent born in America)—I was treated there with the most refined and courteous hospitality; and what a view it was from the terrace of golden corn fields, and fringing woods, and azure sea! The treatment of the domestic slaves appeared kind and affectionate, and all the negro children on the estate repeated their catechism to the priest, and were then brought into dance and romp in the drawing-room. Generally there does not appear to be the same amount of repulsion between the white and colored races, as in the United States, and there is the pleasant spectacle of their being mixed together in the churches. Still the crying conclusive fact remains that the average negro population dies off in ten years, and has to be recruited by continuous importations, which are so many breaches of the solemn treaties between Spain and us. On one coffee estate which I visited—(and generally the coffee cultivation is much lighter than that of the sugar cane)—a still darker shade was thrown upon the system, as I was told from a most authentic source that there was difficulty in preventing mothers from killing their offspring. General Valdez, who was captain-general of the island during my visit, is thought to have exerted himself honestly in putting down the slave trade. I believe it has been as much encouraged as ever under some of his successors. The politics of Cuba are rather delicate ground to tread upon just now, and are likely to be continually shifting; it appeared to me that all the component parties held each other in check, like the people who are prevented from killing each other in the farce of the Critic. The despotism and exclusiveness of the mother country was complete; and every one gave the same picture of the corruption and demoralization which pervaded every department of administration and justice. The Creoles are prevented from rising against this system from dread of the Negroes rising against them, over and above the large Spanish force always kept on foot there; the Americans, who have got possession of a large proportion of the estates, do not like to hazard any attempt at annexation, without at least adequate aid from other quarters, as they would have to deal with the Spanish army, some of the creoles, and all the negroes; and the negroes, the most deeply wronged party of any, would bring down on themselves in case of any great rising amongst them, the Spaniards, Creoles, Americans within, and Americans without. May the providence of God reserve for these enchanting shores more worthy destinies than they have ever yet enjoyed.

I availed myself of the magnificent accomodation of one of our West India line of packet steamers, which deposited us at the mouth of the Mississippi I repined at the course of the vessel, receding from the sun, and at first I thought every thing looked dingy, after the skies and vegetation of the tropics. I missed especially the palm, the cocoa, and the seyba, but there was still the orange tree, and what they have not in Cuba, the magnolia, a forest tree, in full blossom; The sugar plantations of Louisiana, seemed kept in very trim order: we passed the ground made venerable by the victory of General Jackson over the English, and soon drew up among the numerous tiers of masts and steam-boats that line the cresent outline of New Orleans.

The good I have to say of New Orleans must be chiefly confined to the St. Charles Hotel, which is the most splendid of its kind that I saw even in the United States. When it is at its full complement 500 dine there every day—350 of whom sleep in the house: there are 160 servants, 7 French cooks; all the waiters whites—Irish, English, French, German, American; the very intelligent proprietor of the hotel told me he thought the Irish made the best; he has them altogether every day at noon, when they go through a regular drill, and are required to rehearse the service of a dinner.—Nothing can be more distinct than the American and French portions of the town: the American is laid out in broad streets, high houses, and large stores; the French in narrow streets, which suit a warm climate better perhaps, and a great proportion of one-storied houses, which they thought a better security against hurricanes. I spent my time not unpleasantly, particularly two days at the plantation of an opulent proprietor, where the slaves seemed the subject of much thoughtful attention as far as their physical attention is concerned; the weather at this season, the middle of April, is delicious, but it is the last climate in the world I should choose for a residence. For a long period the climate is most noxious to human life; it is the occasional haunt of the yellow fever, the river runs at a higher level than the town, and putrid swamp is ever ready to ooze through the thin layer of rank soil above it; and, worse than merely natural malaria, the drogs of the worst type of American and French character, notwithstanding the more wholesome elements by which their influence is undoubtedly tempered, impart a moral taint to the social atmosphere.

Though in my journey henceforward, I passed over immense spaces, and saw great varieties of scenes and men, yet so it became now more of a matter of real travelling, and did not show me so much of the inner social life, it will be a relief to you to hear, especially after the lengthened trespass I have already made on your attention, that I shall go over the remaining ground far more rapidly. I went from New Orleans to Louisville on board the *Henry Clay* steamer, 1,500 miles, which lasted six days, the first 1,100 miles were on the Mississippi.—It is impossible to be on the Father of Waters, as I believe the name denotes, without some emotion; its breadth hardly appears so imposing as that of many far inferior streams; at New Orleans it must be under three-quarters of a mile, but its width rather paradoxically increases as you recede from its mouth; its color is rather of a murky, pulpy, yellowish mud, but its full deep brimming volume pleases chiefly, I suppose, from the knowledge that thus it rolls on 5,000 miles, and waters a valley capableof feeding the world; there is little break of outline, but the continuous parallel line of forests are partially dotted, first by the sugar fields of Louisiana, then by the cotton enclosures of the States of Mississippi and Tennessee, then by the rich meadows of Kentucky. For the last 400 miles we left the sovereign river and struck up the Ohio, christened by the French the beautiful river, and deserving the name from the swelling wooded slopes which fringe its current; its soft native name of Ohio means "the gently flowing." Louisville is a flourishing town; there I dived into the interior of Kentucky, and paid a visit of two or three days to Mr Clay at his country residence of Ashland. The qualities which rivet the Senate and captivate his adherents, seemed to me both heightened and softened by his frank, courteous, simple intercourse. He lives with his family in a modest house, among fields of rich red soil and the most luxuriant grass, growing under very thriving and varied timber, the oak, sycamore, locust tree, and that beautiful ornament of American woods, the sugar maple. He likes showing some English cattle. His countrymen seem to be in the habit of calling upon him without any kind of previous introduction. Slavery, generally mild in the pastoral State of Kentucky, was certainly seen in its least repulsive guise; Mr. Clay's own negro servant, Charles, was much devoted to him; he took him with him on a tour into Canada, and when some abolitionists there wanted him to leave his master. "Not if you were to give me both of your Provinces," was his reply.

My next halt was at the White Sulphur Springs in the western portion of Virginia. The season had not yet commenced, early in May, so I was in sole possession of the place. One of my southern friends had kindly placed a delightful little cottage at my disposal, and I enjoyed in the highest degree the unwonted repose in the solitude of virgin forests, and the recesses of the green Alleghanies. Here were my brief fafewell lines to the small temple-like cupola over the bright sulphur well from which I used to drink many times in the day:

Hail dome, whose unpretending circle guards
Virginia's flowing fountain: still may health
Hover above thy crystal urn, and bring
To cheeks unused their bloom! may beauty still
Dwell on the billowy swell of wooded hills,
And deep ravines of verdure; may the axe,
Improvement's necessary pioneer,
Mid forest solitudes, still gently pierce,
Not bare their leafy bowers! This votive lay
Like wreath of old on thy white columns hung,
Albeit of scentless flowers from foreign soil,
Scorn not, and bid the pilgrim pass in peace.

I had, at this time, much travelling in the stage coaches, and I found it amusing to sit by the different coachmen, who were generally youths from the Eastern States, pushing their way in life, and full of fresh and racy talk. One said to me, lamenting the amount of debt which the State through which we were travelling had incurred. "I suppose your State has no debt,"—a compliment I could not quite appreciate. Another, who probably came from New York, where they do not like to use the word Master in speaking of their employers, but prefer an old Dutch name, Boss, said to me, "I suppose the Queen is your Boss now."

I again turned my face to the West, and passed Cincinnati, which together with all that I saw of the State of Ohio, seemed to me the part of the Union where, if obliged to make the choice, I should like best to fix my abode. It has a great share of all the civilization and appliances of the old settled States of the East, with the richer soil, the softer climate, the fresher spring of life, which distinguish the West. It had besides to me the great attraction of being the first Free State which I reached on my return from the region of Slavery, and the contrast in the appearance of prosperity and progress is just what a friend of freedom would always wish it to be. One of my visitors at Cincinnati told me he remembered when the town only contained a few log cabins; when I was there it had 30 000 inhabitants. I shall not easily forget an evening view from a neighboring hill, over loamy corn fields, wooded knolls, and even some vineyards just where the Miami River discharges its gentle stream into the ample Ohio. I crossed the States of Indiana and Illinois, looked for the first time on the wide level and waving grass of a prairie—stopped a short time at St. Louis, once a French station, now the flourishing capital of the State of Missouri. I passed the greatest confluence of rivers on the face of our globe, where the Mississppi and Missouri blend their giant currents; the whole river ought properly to have gone by the name of the Missouri, as it is by far the most considerable stream, its previous course before the junction exceeding the entire course of the Mississippi, both before and after it: it is the Missouri, too, which imparts its color to the united stream, and for two or three miles you distinguish its ochre-colored waters as they line the hitherto clear current of the Upper Mississppi. At Jacksonville in Illinois, I was told a large colony of Yorkshiremen were settled, and I was the more easily induced to believe it as it seemed to me about the most thriving and best cultivated neighborhood I had seen. I embarked at Chicago on the great lakes, but here I must desist from pursuing my devious wanderings on those large inland seas, and on the opposite shore of Canada.—Many thousands of miles have I steamed away over Lakes Michigan, Huron Erie, Ontario; the Rideau Canal, the St. Lawrence and Ottawa rivers: some of these I traversed twice, and they supplied some of the most interesting and picturesque features of my long journeyings. I should have scrupled in any case to touch upon the politics of Canada, and indeed my pauses at any fixed spot were too short to qualify me for the attempt, even if it had been desirable. It is a magnificent region, especially its western portion—happy in climate, soil, and scenery. I will, however, only attempt to dash off two slight sketches from my Canadian recollections. Here is the first. I stood in a terraced garden on the summit of a high promontory, running with a steep angle into the basin made by the river St. Lawrence, of which it is no exaggeration to say that the water is as clear, bright, and above all green as any emerald; here upon i believe the most imperial site in the world, stand the citidal and the city of Quebec; the shipping was lying in great quantity close under the rocky steep, and was dotted for a considerable way along the shining river; in front was the island of Orleans, well-shaped and full-peopled; ridge upon ridge beyond, ending with Cape Tourment, descended on the river; the shore on either side gleamed with white villages, and the town below seemed to climb or almost leap up the straight precipice, broken with high cement roofs and glittering tinned spires. The flag of England waved upon the highest bastion that crowned the rock, the band of the Queen's Guards was playing in the garden, the clearest blue of western skies was above my head, and, rising above the whole glowing scene, was the commemorative pillar to that General Wolfe, who on this spot transferred to us Englishmen, by his own victory and death, and with the loss of forty-five men, the mastery of a continent.

The only other scene I will attempt to sketch shall be in the centre of Lake Huron, on one of its countless islands. I am justified in using that epithet, since not long ago our Government ordered a survey to be made of the islands; they counted 40,000, and then gave it up, and some of these were of no contemptible size, one of them being 10 miles long. I was one of a party which at that time went annually up the lake to attend an encampment of many thousand Indians and make a distribution of presents among them. About sunset our flotilla of seven canoes, manned well by Indian and French Canadian crews, drew up, some of the rowers cheering the end of the day's work with snatches of a Canadian boat song. We disembarked on some rocky islet which, as probably as not, had never felt the feet of man before: in a few moments the utter solitude had become a scene of bustle and business, carried on by the sudden population of some 60 souls; tents had been pitched in which we were to sleep; small trees had been cut for fuel; fires had been lighted round which the motley crews were preparing the evening meal; some were bathing in the transparent little bays, some standing on a jutting piece of cliff, fishing; and here and there an Indian in the water, motionless, watching with an intent gaze, a spear in his hand ready to dart on his prey beneath. A large oil cloth had been spread for our party on a convenient ledge of rock; hot pea soup hot fish, the chase of the day, and large cold rounds of beef, showed that we did not fare like anchorites, and the summer moon rose on the scattered fires, and the gay bivouac, and the snatches of song and chorus, that from time to time make the unaccustomed echoes of Lake Huron. Entering the United States again, I made a rapid journey by Lakes Champlain and George, by Ticonderoga and Saratoga, historic names; spent four very delightful days in most attractive society in a New England village, reviewed the beauteous impressions of the Hudson, and taking leave of friends not soon to be forgotten, on the quay of New York, left the hospitable shore.

You will have perceived that in these desultory notes I have not attempted to pronounce any formal judgment upon the American people, or the great experiment they are conducting in the face of the world. The extreme diversity of habits, manners, opinions, feelings, race, and origin, in the several parts of the wide extent of county I traversed, would render the difficulty great, in any case, of such an undertaking, still more subtle and complicated.—The striking contrasts in such a shifting and variegated aspect of society make me feel that any such general and dashing summary could only be attempted after the fashion of a passage which I have always much admired in Gibbon, where, wishing to give a fair view of the poetical character of Claudian he sums up separately his merits and defects, and leaves his reader to strike the just balance. In some such mode it might be stated that North America, viewed at first with respect to her natural surface, exhibits a series of scenery, various, rich, and, in some of its features, unparalleled; though she cannot, on the whole, equal Europe in her mountain elevations, how infinitely does she surpass her in rivers, estuaries, and lakes. This variegated surface of earth and water is seen under a sky warm soft, and balmy in some—clear, blue, and brilliant in all its latitudes, with a transparency of atmosphere which Italy does not reach, with varieties of forest growth and foliage unknown to Europe, and with a splendor of hues in autumn before which painting must despair. With respect to the moral aspect, I naturally feel the difficulty of any succinct or comprehensive summary infinitely heightened. The feature which is the most obvious, and probably the most enviable, is the nearly entire absence, certainly of the appearance, and, in a great degree, of the reality of poverty; in no part of the world, I imagine, is there so much general ease and comfort among the great bulk of the people, and a gushing abundance struck me as the prominent characteristic of the land. It is not easy to describe how far this consideration goes to brighten the face of nature, and give room for its undisturbed enjoyment. Within a mere span of time, as compared with the general growth and progress of nations, the industry, at once steady and persevering, of the inhabitants, has cleared enormous tracts of forest, reared among their untrodden glades spacious and stately cities, opened new highways through the swamp and the desert, covered their unequalled rivers with fleets of steamboats and craft of every form, given an extension to canals beyond all previous experience, and filled land and water with lasting miracles of successful enterprise. The traveller wafted with marvellous ease by steam-boats and railways over prodigious spaces, cannot but indulge in what may appear a mere superficial satisfaction at the accommodation he meets with in the hotels of the principal cities, which are regulated on a scale, and with a splendor and even cleanliness which he will find scarcely rivalled in the capitals of Europe. However absorbed in the pursuits of business, agriculture, and trade the citizens of these young republics may be, and though it would seem to be their obvious vocation in life to cultivate almost boundless wastes, and connect almost interminable distances, circles are nevertheless to be found among them which in point of refined and agreeable intercourse, of literary taste, and general accomplishment, it would be difficult for the great capitals of the elder world to surpass; the Bench and Bar, as well as other professions, can boast well of the solid and brilliant qualities by which they are adorned; and while much occurs in Congress that must deemed rough and unseemly, the chords of high and generous feeling are frequently struck within its walls to accents of noble eloquence; in the universal fluency of their public speaking they undoubtedly surpass ourselves. In rural life I doubt whether the world can produce more examples of quiet simplicity, and prosperous content than would be found, I might say most prominently, in the embowered villages of New England, or the sunny vallies of Pennsylvania.

I am sure that I am not wanting in respect for the operative classes of this district, but I cannot conceal from myself that the appearance of the female factory population of Lowell presents some points of favorable contrast. Among the more opulent portion of society, an idle man without regular profession or fixed pursuit is the exception which excites observation and surprise. The purity of the female character stands deservedly high, and society has been deemed by some to be rendered less agreeable by the rigid devotion of the young married women to their households and nurseries. It is something to have travelled nearly over the whole extent of the Union without having encountered a single specimen either of servility or incivility of manner; by the last I intend to denote intentional rudeness. Elections may seem the universal business, topic, and passion of life, but they are at least, with but few exceptions, carried on without any approach to tumult, rudeness, or disorder; these which I happened to see were in the most sedate, unimpassioned proceses I can imagine. In the Free States, at least, the people at large bear an active, and I believe, on the whole, useful part in all the concerns of internal government and practical daily life; men of all classes, and, especially of the more wealthy and instructed, take a zealous share in almost every pursuit of usefulness and philanthropy; they visit the hospitals and asylums, they attend the daily instructions of the schools, they give lectures at lyceums and institutes. I am glad to think that I may be treading in their footsteps on this occasion. I have already mentioned with just praise the universal diffusion and excellent quality of popular education, as established especially in the States of New England, the powerful Empire State of New York, and I may add the prosperous and aspiring State of Ohio.

Without venturing to weigh the preponderating recommendations or deficiencies of the Voluntary system, I may fairly ask what other communities are so amply supplied with the facilities of public worship for all their members; the towns, old and young, bristle with churches; they are almost always well filled; the Sabbath, in the Eastern and Northern States at least, is scrupulously observed, and with the most unbounded freedom of conscience, and a nearly complete absence of polemical strife and bitterness, there is apparently a close unity of feeling and practice in rendering homage to God.

Though it would appear difficult, and most certainly be ungracious, to paint the reverse side of such a country and such a people, a severe observer would not be long at fault. With respect to their scenery itself, while he could not deny that within its vast expanses it contained at times both sublimity and beauty, he might establish against it a charge of monotony, to which the immense continuities of the same surface, whether of hill, valley, wood, lake, or river—the straight unbroken skirt of forest, the entire absence of single trees, the square parallelograms of the cleared spaces, the uniform line of zig-zag fences, the staring squareness of the new wooden towns, all powerfully contribute. In regard to climate, without dwelling on such partial influences as the malaria which desolates the stunted pine-barrens of North Carolina, and banishes every white native of South Carolina from their rice-plains during the entire summer, the hot damps which festoon the trees on the Southern coast with a funeral drapery of grey moss, the yellow fever which decimates the quays of New Orleans, and the feverish agues which line the banks of the Mississippi, it would be impossible to deny the violent alternations of temperature which have a more general prevalence, and it is certain that much fewer robust forms and ruddy complexions are to be seen than in our own more even latitudes. Passing from the physical to the moral atmosphere, amidst all the vaunted equality of the American freemen, there seemed to be a mere implicit deference to custom, a more passive submission to what is assumed to be the public opinion of the day or hour, than would be paralleled in many aristocratic or even despotic communities. This quiet acquiescence in the prevailing tone, this complete abnegation of individual sentiment, is naturally most perceptible in the vein of politics, but I thought that it also in no inconsiderable degree pervaded the social circle, biassed the decisions of the judicial bench, and even affected the solemn teachings of the pulpit. To this source may probably be traced the remarkable similarity in the manners, deportment, conversation, and tone of feeling which has so generally struck travellers from abroad in American society. Who that has seen can ever forget the slow and melancholy silence of the couples who walk arm-in-arm to the tables of the great hotels, or of the unsocial groups who gather round the greasy meals of the steamboats, lap up the five minutes meal, come like shadows, and depart? One of their able public men made an observation to me, which struck me as pungent, and perhaps true, that it was probably the country in which there was less misery and less happiness than in any other of the world. There are other points of manners on which I am not inclined to dilate, but to which it would at least require time to be reconciled. I may just intimate that their native plan of tobacco lies at the root of much that we might think objectionable. However necessary and laudable the general devotion to habits of industry, and the practical business of life may be, and though there are families and circles in which no grace, no charm, no accomplishment, are wanting, yet it cannot be denied, that among the nation at large, the empire of dollars, cents, and material interests, holds a very preponderating sway, and that art and all its train of humanities exercise at present but an enfeebled and restricted influence. If we ascend from social to political life, and from manners to institutions, we should find that the endless cycles of electioneering preparations and contests, although they may be carried on for the most part without the riotous turbulence, or overt bribery, by which they are sometimes but too notoriously disgraced among ourselves, still leave no intermission for repose in the public mind: enter into all the relations of existence; subordinate to themselves every other question of internal or foreign policy; lead their public men, I will not say their best, but the average of them, to pander to the worst prejudices, the meanest tastes, the most malignant resentments of the people; at each change of administration incite the new rulers to carry the spirit of proscription into every department of the public service, from the Minister at a great foreign court to the post-master of some half-barbarous outpost,—thus tending to render those whose functions ought to withdraw them the most completely from party influences the most unscrupulous partizans; and would make large masses welcome war and even acquiesce in ruin, if it appeared that they could thus counteract the antagonist tactics, humiliate the rival leader, or remotely influence the election of the next President. It is already painfully felt that as far as the universal choice of the people was relied on to secure for the highest office of the State the most commanding ability or the most signal merit, it may be pronounced to have failed. There may be less habitual and actual noise in Congress than in our own Parliament, but the time of the House of Representatives, not without cost to the constituent body which pays for their services, is continuously taken up, when not engrossed by a speech of some days' duration, with wrangles upon points of order and angry recriminations; the language used in debate has occasionally sounded the lowest depths of coarse and virulent acrimony, as the floor of the Legislative Hall has actually been the scene of violent personal rencontre. The manners of the barely civilized West, where it has been known that counsel challenge judges on the bench, and Members of the Legislature fire off rifles at the Speaker as he sits in the chair, would appear to be gradually invading the very inner shrine of the Constitution. Having done justice to the strictness and purity of the morals which distinguish many of the more settled portions of the continent, it cannot be concealed that the reckless notions and habits of the vagrant pioneers of the West, evinced as these are by the practice of gambling, drinking, and licentiousness, by an habitual disregard of the Sabbath, and by more constant swearing than I ever heard anywhere else, fearfully disfigure that great valley of the Mississippi, destined inevitably, at no distant day, to be the preponderating section of the entire Union. It is at this day impossible to go into any society, especially of the older and more thoughtful men, some of whom may themselves have borne an eminent part in the earlier struggles and service of the Commonwealth, without having the degeneracy of modern times, and the downward tendency of all things, despondingly insisted upon. At the period of my visit, besides the numerous instances of individual bankruptcy and insolvency, not, alas! peculiar to the New World, the doctrine of repudiation officially promulgated by sovereign States, had given an unpleasing confirmation to what is perhaps the prevailing tendency among retired politicians. I have reserved for the last topic of animadversion the crowning evil—the capital danger—the moral plague-spot—Slavery. I have not disclaimed the original responsibility of my own country in introducing and riveting it upon her dependencies; I do not disguise the portentous difficulties in the way of adequate remedy to the great and growing disease; but what I cannot shut my eyes on is, that while it lasts, it must still continue, in addition to the actual amount of suffering and wrong which it entails on the enslaved, to operate with terrible reaction on the dominant class to blunt the moral sense, to sap domestic virtue, to degrade independent industry, to check the onward march of enterprise, to sow the seeds of suspicion, alarm, and vengeance in both internal and external intercourse, to distract the National Councils, to threaten the permanence of the Union, and to leave a brand, a bye-word, and a jest upon the name of Freedom. (Loud applause.)

Having thus endeavored, without consciousness of anything misstated or exaggerated, though of much that is wanting and incomplete on either side, to sum up the good and the bad I leave my hearers to draw their own conclusions from the whole; there are large materials both for approval and attack, ample grounds both for hope and fear. Causes are occasionally at work which almost appear to portend a disruption of the Federal Union; at the same time a strong sentiment of pride about it, arising partly from an honest patriotism, partly from a feeling of complacency in its very size and extent, may tend indefinitely to postpone any such pregnant result; but whatever may be the solution of that question, whatever the issue of the future destinies assigned to the great American Republic, it is impossible to have contemplated her extent, her resources, the race that has mainly peopled her, the institutions she has derived or originated, the liberty which has been their life-blood, the industry which has been their offspring, and the free Gospel which has been published on her wide plains and wafted by her thousand streams, without nourishing the belief and the hope that it is reserved for her to do much, in the coming generations, for the good of man and the glory of God.

TO THE EDITOR OF THE STANDARD.

DEAR S. H. GAY: I know you love flowers; I know you have no sweeter pleasure than, when your editorial day is done, to glide over the broad waters of the beautiful bay to your island home and tend and watch your flowers (I speak not here of human flowers: these are not fit subjects for a Journal correspondence, especially when held so sacred as your own in my heart). You have, erewhile, asked me to write letters for the *Standard*, and I have declined, because the subjects that at first flash seem to be its legitimate topics are so lofty—or, alas! so low—that the extremes both seem beyond my reach. To seek out and to canvass the proffered remedies for evils the most gigantic that can befall humanity, is indeed a high and holy mission, and wants strength, purity and wisdom combined, in no common proportions, to make truly efficient laborers. To describe the Hydra, I have been wont to believe, beside a firm nerve in the delineator, demands a dark, Stygian pencil, from which the lover of the Beautiful shrinks in dismay.

But who that loves Freedom, does not also love flowers? love Nature in all her free and glorious forms? True, the mighty river of a great purpose may "rush on to its fulfilment—pausing not to dally with the flower"—but how large a portion of your readers are thus absorbed? There are few minds, perhaps none, that will not work better for the sweet refreshment of the parterre or shrubbery, or an occasional stroll into the wide, untrained forest.

Therefore have I always rejoiced to see the Poet's inspired glow upon your pages, even though the lyre be not directly tuned to the one great object; but from such exquisite chrystals as adorned your New Year's number—so fitly transferred to Freedom's cabinet—do I learn anew the lesson that in a soul touched to the finest issues, crime the most degrading may be made to pour its "crimson gush" in a strain to quicken

"The living joy their nature breathed
By the infinite hope of man."

But few poets, even, may write thus. "*Lilian*" is an unchiseled diamond of the first water, come from what warm region of earth it may; the pure drop of chrystalization in its midst shows that the tear-dews of Heaven fell above the soul-cavern in which it was inwrought by the finger of God, and found their way into its inmost recesses, to produce a gem fit for an immortal.

Would to Heaven I were myself a poet, for the one holy purpose of awakening the hearts of others to the wrongs of a suffering world. But humble as is my vocation, may I strive to fulfil it, in all due reverence for the lowly as for the exalted; for does not the tiny blossom itself speak of a home "where the high and the lowly are one?"

I also have a simple Gilia for you—less aspiring, perhaps, than the one you gave us last week, but yet the very same little *tri-color* floating over Liberty's Standard in another form.

Some young girls, carelessly, perhaps, called the tiny novelty by the name of a cherished friend, "Cousin Anne;" and hence she was compelled, as it were, to seek out its unsung virtues, and weave them in the fancy-loom of an improvisatrice. And thus, half sportively, she talked to the little blossoms, clustering and drooping amid the roses and rich-hued autumn flowers in her chamber vase, on one soft October morning—thus chatted to the Gilia, and to Mary:

My garden namesake, tiny flower,
What typify those colors three?
Hadst thou but sweetness, naught of power
Would any think to find in thee:
But what lurks in that tri-hued dower?
List, Mary! list, now what I see!

That outer robe of violet hue,
For me—oh, call that Liberty!
Alone it oft but mocks the true;
But see! there lies Equality!
An inner vesture, whose soft dew
Exhales on snow-white purity.

Look deeper, Mary! golden light
There courts thy searching eye:
What rests within the circle bright
To perfect there the harmony?
A brotherhood to teach the right—
To battle for Fraternity!

Look yet within! these circle one,
Which in that light dwells, centrally:
Thus be it mine, from Truth's clear sun,
That shines on all, eternally,
Rays to reflect, that warm, not burn,
High souls with deeds to fructify!

Tear off the bloom! the column stands,
Unmoved, yet working silently:
None mark the labors of soul-hands;
Men note alone the azure dye—
Half-see the white—in narrow bands,
Belting for immortality.

If the blossoms of the garden awaken grotesque fancies, the wild flowers of the forest also have their moods—their spirit utterances. At one time, they—or some deity who presides over their sylvan retreats—would call you forth, amid the frozen snow-drifts of the retiring winter, away upon the Highlands of the Hudson, or the heights of the Housatonic, or among the granite cliffs of Plymouth, in search of the sweet trailing arbutus,* with its delicate folds of the most delicious airy fragrance, half-buried among the withered leaves of past seasons; at another, they themselves repine over the desolateness of their best-loved haunts, and sadly remind you that only a bright branch of discolored leaves, or a sprig of ground-pine, or evergreen laurel, would repay your most industrious search, by the banks of the ice-chained streamlet, where the early violet and the windflower sleep beneath the sombre robe of earth, with the soft ermined mantle thrown over all, by the Universal Mother's protecting hand, and advise you to keep your cozy chair by the fireside, in all content, and wreathe floral frescos from your brain, till genial Spring shall awaken them and you to a freshened existence.

But I shall tire you, with flowers, even, and worse still, usurp the room that richer tributaries would fill more to my taste, as well as that of your readers. Ever, dear friend, bear in mind that I can paint *only* in fresco, and keep me in the friendly shade.

Firden, Jan. 6, 1851. A. P. C.

*Does not our correspondent mean the epagea, which is common to many places in Plymouth Co.?

Gleanings from Foreign Publications.

——ONE of our ancient contributors, says the *Literary Gazette*, of whom we used to beg some attention to punctuation in his MSS. used to retort, "Do you take your servant for a dog? I am not a pointer!"

——THE FATE OF GENIUS.—The favorite daughter of John Murray, author of "Observations and Suggestions on Education," the man who has lett us certainly the best grammer in the language ("Lindley Murray Revised"), has been trying to eke out a precarious subsistence by singing ballads through the streets of Newry for the last few evenings! The fate of the children of unfriended genius is sometimes hard indeed.—*Newry Telegraph.*

——"It is to be hoped," writes a correspondent of the *Birmingham Mercury*, "that Tennyson will not be called upon to write any odes on the birthdays of the Princes and Princesses, and other similarly interesting occasions, for such an employment would place him in rather an undignified position, and the author of 'Locksley Hall' and 'The Palace of Art,' would not appear to particular advantage as the composer of an 'Ode on the Princess Helena falling of her pony,' or 'Stanzas suggested by his Royal Highness Prince Albert going out shooting.'" For many weighty reasons, it is to be hoped that further additions to the Royal Family will not be the occasion of his odes.

——THE *Gateshead Observer* says that the seaman who gave the summary of his travels in the words—"Rousha, Prousha, Newcassel, and Sheils," has found a parallel in the vicar of Preston, who, writing an epitaph for the late Mr. George Horrocks, says of him:—"His great desire was, that the Gospel should be preached to all nations and to every creature, and that every inhabitant of Preston should have a church and a Bible."

——A LITERARY "RETREAT."—The *Athenæum* announces that Sir E. L. Bulwer, at the close of the late dramatic entertainments at Knebwor